



# **In Woods of God-Realization**

OR

Complete Works of Swami Rama Tirtha

**VOLUME IV,**

**COSMIC CONSCIOUSNESS**

AND

**HOW TO REALIZE IT.**

*Fifth Edition—JULY 1931.*

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SWAMI RAMA TIRTHA.

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February, 1902.





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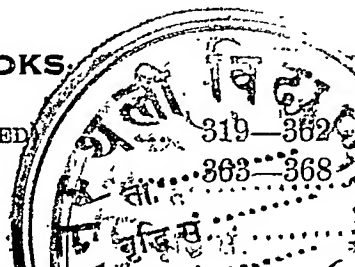
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## PUBLISHER'S NOTE.

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WE have great pleasure in placing before the public the fourth volume of the new series of the Complete Works of Swami Rama, "In Woods of God Realization."

This volume was expected to be out in April, but owing to circumstances beyond our control, the work had to be delayed by a few months.

There has been no change in the contents and plans of the book from the one already proposed and advertised.

It is expected to bring out the fifth volume within the current year as early as possible, and the remaining two in the course of the next year.

How quickly we are able to do this depends upon the response that we receive from the public in requisitioning these invaluable works.

Rama's soul up-lifting teachings are too well-known now to need any introduction. The difficult problems of Vedanta put in easy and every day language is the characteristic of his works.

These teachings coming out, as they do, from the heart of a realized soul like that of Swami Rama,

( 2 )

cannot but go direct into the heart of the readers, for in his own words that 'which comes from the heart goes direct to the heart and that which comes from the brain goes only to the brain.'

In conclusion, I only hope that the truth of these words will be fully realized by the readers of these volumes.

May the blessings of Swami Rama pour profusely over one and all.

LUCKNOW, }  
July 1931. }

**B. P. BHATNAGAR,**

*Honorary Secretary,*

The Rama Tirtha Publication League.

## APPRECIATION

BY

RAI BAHADUR LALA BAIJ NATH, B.A.

[Three Modern Indian Reformers.]

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" . . . The third great man whom I have intimately known and worked with, was Swami Rama Tirtha, M.A. of the Punjab, one of those good and noble souls who appear amongst men at rare intervals to set example of realization of the loftiest aspirations of the soul. Starting with nothing and coming from a family of orthodox Brahmans in the Gujranwala district in the Punjab, the Swami at the age of 20 or 21, distinguished himself in the University of the Punjab where he took his M.A. degree in Mathematics. He was then made a Professor in the Forman Christian College, Lahore, but soon gave up the post and renounced all connections of family and friends, simply for the realization of the truth of the great saying of the Upanishad—*That art thou (Tat twam asi)*. With a book of the Upanishad under his arm, the birds and the beasts of the forest and the

clear waters of the Ganges in the Himalayas for his companions, braving heat and cold and all the dangers of the jungle, this young man wanders about for years together devoting himself to the deepest meditation on the problems of life, now going up the Kailas mountain, now journeying to Amarnath in Kashmir, now visiting Jumnotri, the source of the Jumna, now the Gangotri, the source of the Ganges, now sitting for days together in contemplation on the banks of the river, and when he could not reach the object of his search, even throwing himself bodily into it to be washed off on a rock, almost oblivious of the world around him. Having at last realized the object of his search through meditation at the age of 29, he comes down amongst men ready to devote himself to the service of India, and lectures to thousands of people of all creeds and nationalities, carrying them all along with him simply through his earnestness and charming personality. Entirely unmindful of personal ease or comfort, he eats the simplest fare that comes in his way, and never keeps with him any-

thing beyond the barest necessities of life. Gifts of money or clothes or other things are no sooner made than given away to others. Tasteful dishes offered by loving admirers are shunned, on the plea that plain living and high thinking are the lot of those who aspire to lead a life of truth.

There is no assertion of superiority, no arrogance of manner, no consciousness of greatness. Every one who comes in contact with the Swami is charmed with his smiles, and feels all sorrow and trouble gone, as if it were, from him for the nonce. There was such an intense devotion to study that a whole library of books on religion and philosophy of the West was mastered in a short time. The Rishis of the Upanishads, Vyasa, Krishna, Shankara, Buddha, were as much at his fingers' ends as Shams Tabrez and Maulana Rum. Kant, Schopenhauer, Fichte and Hegel were as familiar authors as Kabir and Nanak. The Swami's forte was however Urdu poetry, and his verses here bid fare to become current amongst Indians like many other standard shlokas of the Vedanta.



In 1902 we find him going via Japan to America, where in the space of two years he attracted many persons of light and learning. The Manager of the Great Pacific Railroad, America, in offering him the Pullman-car, remarked that his smiles were irresistible. In America he was not content with receiving the homage and worship of his admirers, but was up and doing in the cause of India. His gospel was one of work, incessant work. "The problem before us is to perform the right kind of Yajna (sacrifice) serving and saving the poor, and to perform it in a way that the act may not defeat its own end. Let every inhabitant of India feel towards all his juniors in rank, wealth, knowledge or power, as his own children to be helped by him, and without an eye on reward, reap the mother's supreme luxury of utilizing the privilege to to serve them with the food of the soul, encouragement, knowledge and love. This is the true Nishkama Yajna."

As he characteristically put it :—

Wanted—Reformers

Not of others but of themselves.

Who have won—

Not University distinctions, but victory over  
the local self.

*Age*:—The youth of Divine joy.

*Salary*:—Godhead.

Apply sharp—

With no begging solicitations but command-  
ing decision to the Director of Universe,

Your Own Self.

The Swami returned to India after a couple of years' residence in the West, but with a knowledge of its practical life which could not have been acquired by any other person even in twenty years. This knowledge he freely laid at the feet of his countrymen in his writings and speeches, and all that he wrote or said bore the impress of the deep scholar of the East with the practical man of business of the West. The problem for India to solve is "poverty of practical wisdom with plenty of population." This lack of practical wisdom comprehends all the contempt of manual labour, unnatural divisions of caste and creeds, aversion to foreign travelling, child-marriage and the general

darkness, intellectual and physical, enforced upon women. We cannot do without our inheritance from the forefathers. The society which renounces it must be destroyed from without. Still less we can do with too much of it ; the society in which it dominates must be destroyed from within. A country is strengthened not by great men with small views, but by small men with great views. An average Indian home is typical of the state of the whole nation, not only very slender means and yearly multiplying mouths to feed, but slavishly to incur undue expenses in meaningless and cruel ceremonies. If the population-problem is to be left unsolved, all talk about national unity and national amity will remain a dead letter. The remedy lies in relinquishing thought of loss of caste or religion by foreign travel. The notion that entrance into heaven depends upon your having children, must be given up. Marriage must be made the sweet relation it was. Do not unite to multiply unfit, incapable, worthless parasites in the land. At the bayonet's point you have to acquire purity. No heroism

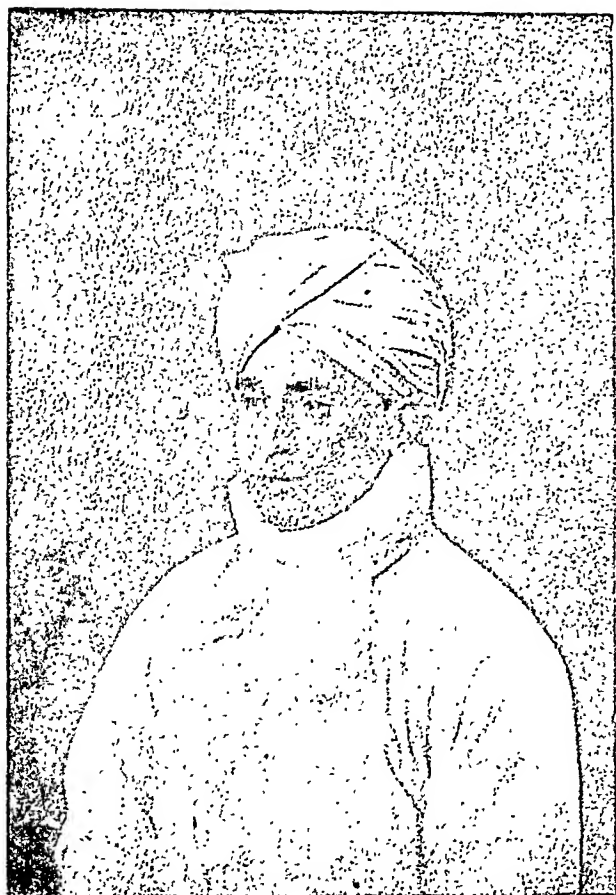
without purity, no union without purity, no peace without purity. In the field of education, the paramount duty before us is to educate the poor and the women, to acquire a knowledge of agriculture, arts and industries in more advanced countries and to spread that useful knowledge in India broadcast. Without keeping alive the flame of faith and the torch of burning *jnanam* in your breast, you cannot advance a single step. To live at a deeper level of your nature than the loquacious level, to sound the depths of your being, to realize, feel and be the innate reality in you, which is also the innate reality in nature, to be a living personification of *Tat twam asi*, this is life, this is immortality." No teacher of religion, no social reformer has stated the problem and its solution more clearly than the great Swami. The regret is that there are so few in India who realize the truth of his sayings. After working for a short time in the plains he retired to the Himalayas to devote himself to his usual studies and contemplation and departed this life at the age of thirty-three, being drowned

in the Ganges near Tehri, as he had gone there to bathe.

The essence of his teaching was the combination of the philosophic wisdom of the East with the practical wisdom of Japan and America ; “not self-mortification, not intentional prolonged self-slaughter, not utter severance from the world, not unchecked indiscriminate multiplication, not contentment in ignorance and slavery, not unthinking, enervating adoration of the past, and negligence of present and the future, but the casting aside of the old heavy garments and flinging of superstition.” This is the message of the great sage. His influence did not die with him. As each year goes by, it is slowly and steadily permeating not only our young men, but also the Sadhu class who once despised and scoffed at him.....

**COSMIC CONSCIOUSNESS**  
**AND**  
**HOW TO REALIZE IT.**





SWAMI RAMA TIRTHA.

SAN FRANCISCO.

December, 1902.





## LECTURE I.

### THE PATH OF TRUTH.

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*Lecture delivered on March 1, 1903.*

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The subject of to-night's discourse, as announced in the papers, is "The Path of Truth." This is a heading which might have some meaning to the Western ears; but from the stand-point of Vedanta, this is an erroneous title. The path to Truth or the path of Truth is a contradiction in terms. Truth is not distant. How can there be a path to it then? Truth is with you already, it is your Self already. You are in it already, nay, you are Truth. You are that. So it is wrong to make use of the words—Path of Truth. Your realization of God-consciousness, realization of Divinity is not a thing to be accomplished, it is not a thing to be achieved, it is not a

thing to be done, it is done already. You are that already. You have simply to break through the cocoons of desires which imprison you, you have simply to undo what you have done. You have not to do anything, in the positive sense of the word, in order to realize God. Simply undo what you have done in the way of making your prison house, and there you are God already, Truth personified already. But this undoing of what has been done is to some a very hard task, and thus with reference to the path to Truth we shall discuss the process of undoing. There is some effort to be made in undoing your snares. What are these snares, these chains and shackles which bind you? Your ears may to-day appreciate it or not, the Americans and Europeans may to-day mark the beauty of this statement or not, the truth remains there all the same. The truth is that all your attachments, all your loves and hatreds, all your desires are shackles and chains. These bind you. These do not allow you to see God. These are your prison-house. Your desires bind you. You cannot serve two

masters. You cannot serve Mammon and God at the same time. You cannot be a slave of the flesh and at the same time the master of the Universe. To realize the Truth is to become the master of the Universe, and to entertain desires is to acknowledge bondage, thralldom and slavery of the things of this world, flesh objects. Everybody desires to become Christ, everybody wants to realize the Truth, to become a prophet, but very few if any, are ready to pay the price.

There was in East India a great wrestler and athlete. He wanted a barber\* to tattoo him, to engrave on his arm the picture of a lion. He told the barber to paint a great, magnificent lion on both his arms. He said he was born when the sign of the zodiac, the Lion or *Leo*, was in *Sinha rashi*, so he was born under the right influence of the sign of the zodiac—Lion, *Leo*, and he was supposed to be a very brave man. The barber took up the needle to paint or tattoo him, and just when he was pricking a little, the athlete could not bear it. He began to pant for

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\*The barbers do the work of tattooing in India.—*Ed*:

breath and addressed the barber, "Wait, wait, what are you going to do?" The barber said that he was going to draw the tail of the lion. This fellow, in reality, could not stand the pricking sensation, but made a very queer pretence, and said, "Don't you know that fashionable people cut off the tails of their dogs and horses, and so that lion which has no tail is considered a very strong lion. Why are you drawing the tail of the lion? The tail is not needed." "All right," said the barber, "I won't draw the tail. I will draw the other parts of the lion." The barber took up the needle again, and just pricked it through his skin. This too the fellow could not bear. He remonstrated and said, "What are you going to do next?" The barber said, "I am going to draw the ears of the lion." The man said again, "O barber, you are very foolish. Don't you know the people cut off the ears of their dogs? They don't keep dogs with long ears. Don't you know that the lion which is without ears is the best?" The barber desisted. After a while the barber took up his needle and was again pricking

him. The man could not bear it and remonstrated, saying "What are you going to do now, O barber?" The barber said, "I am going to paint now the waist of the lion." There the man said, "Havn't you read our poetry, havn't you read the accounts given by Indian poets? Lions are always painted as having a very small, thin, nominal waist? You need not draw the waist of the lion." The barber now threw aside his colours and his painting needle and asked the fellow to go away from his presence.

Here is a man who asserts that he is born under the influence of the sign of the zodiac called the *Sinha rashi* or *Leo*. Here is a man who pretends to be a great wrestler, a great athlete; here is a man who calls himself a lion. He wants to have lions tattooed all over his body, but he cannot bear the sting of a needle. Such are the majority of people who want to see God, who want to realize Vedanta, who want to know the whole truth this moment, this second, who want to accomplish everything, to become Christ in half a minute. When the

time comes to get that lion — Truth — painted in their souls, to get that lion of Righteousness painted or tattooed in their being, they cannot bear the sting, the stinging sensation, there they hesitate. The price I will not pay, but the thing I want.

In order that you may reach the Truth and realize the Divinity, your dearest wants and desires will be pricked through and through, your dearest wants and attachments will have to be severed, all your favourite superstitions and prejudices will have to be wiped out, all your preconceived notions will have to be torn aside. Free you will have to become of all the debasing and degrading yearnings, pure you will have to make yourself. Purity, purity. Without paying the price, you cannot reach God, you cannot regain your own birthright. "Blessed are the pure in heart, for they shall see God." And what is purity of heart? Purity of heart does not mean only abstaining from conjugal sins, it means that, but it means a great deal more. Whether you relish these words today or not, you will have to relish

them one day, you will have to come to the same conclusion to-day or to-morrow. The conclusion is that all attachment whether it be the attachment to your house, your clock, or your dog, let it be attachment to anything, father, mother or child, for a man who aspires to the realization of Truth, for a man who wants to gain possession of the whole Truth this moment, for a man of noble aspirations, it is just as degrading and weakening as adultery. Purity of heart means making yourself free of all clings to the objects of this world. Renunciation, nothing short of it. Purity of heart means that. Blessed are the pure in heart, for they shall see God. Gain this purity and you see God.

There is a very beautiful story in the old mythology of Atlanta. They say that every man who wanted to wed her had to run a race with her. Nobody could get ahead of her, but one person consulted his god Jupiter and asked the advice of his favourite god as to the way of outrunning Atlanta and winning her. The god gave him a very queer advice. He told this man to bestrew the path



along which they had to run with gold bricks. You know the god Jupiter could not help this devotee of his to outrun Atlanta in any other way. This Atlanta had got from the highest deity a boon which made her the strongest and swiftest being in the whole Universe. But this devotee of Jupiter threw gold bricks all along the race-course and challenged Atlanta to run a race with him. Both began to run. This man was naturally much weaker than Atlanta. She outran him in one second, but as she had lost sight of him, she saw gold bricks lying along the path and stopped to pick them up. While she was picking up the gold bricks, that devotee went ahead of her. Thereafter a minute or so she overtook him again and again saw to the left of the race-course, another brick. She went to pick up that brick and got it. In the meantime that devotee of Jupiter went ahead of her and after a while she got him again, and there she found some more gold bricks. She stopped to pick up those ; in the meantime that fellow outran her and so on. Towards

the close of the race, Atlanta had got with her a very heavy load of gold. It was very difficult for her to carry it and also outrun him. Finally that man got the better of Atlanta who was won. All the gold that Atlanta had got also fell to the share of the man who outran her, it went to him, and she herself went over to that man. He got everything.

Such is the way with most people who want to tread the path of Righteousness and the path of Truth. When you commence to tread the path of Truth, you find all sorts of base lucre and worldly temptations around you. You stoop to pick them up, but the moment you do so and enjoy these worldly temptations and enjoyments, you find you are lagging behind. You are losing the race, procrastinating, making your path dreary, and losing everything. Beware of worldly attachment and materiality. You cannot reach the Truth and also enjoy worldly pleasures. The saying goes that if you enjoy the Truth, you will no longer be able to enjoy worldly pleasures. Enjoy worldly pleasures and Truth will elude your grasp, get

ahead of you. Rama is telling you the Truth to-day. So many people come to Rama and say to him over and over again that they want realization. You may gain realization. this moment. Get rid of attachment and at the same time shake off all hatred and jealousy. What is jealousy, what is hatred? It is inverted attachment. When we hate somebody, it is because we are attached to something else. Here you will ask how you are to get rid of your sons, brothers, and husbands etc. Well, this is your own look-out. The how and what way is your own look-out. But the truth is, let Truth or God become your father, let God or Truth become your mother, let God or Truth be to you your wife, let God or Truth be to you your grandfather, your teacher, your house, your property, your everything. Have all your attachments severed from every object, and concentrate yourself on one thing, the one fact, the one truth, viz., your Divinity. Immediately on the spot you gain realization.

There is a beautiful song in the Indian language, which need not be sung here. The

purport of the song is that if your father stands in the way of your realizing the Truth, tread over him, go beyond him, just as Prahlād, a hero in India forsook his father, because the latter stood in the way of his realizing the Truth. If your mother stands in the way of your realizing the Truth, forsake her. This is what the New Testament says. The Hindu Bible also says the same. Love Truth for the sake of your parents. Love and honour your parents as far as they do not retard your progress towards the Truth. If your brother stands in the way of your realizing the Truth, shake him off just as Bibhishan did. If your wife stands in the way of your realizing the Truth, cast her aside just as Bhartribhari did. If your husband stands in the way of your realizing the truth, throw him off just as Mira did. If your preceptor, your religious guide stands in the way of your realizing the Truth, shake him off, cast him overboard just as Bhishma did, because your real relative, your truest friend is Truth and Truth alone. All other relations and companions are only fleeting, for a day

only, but Truth is with you always. Truth is your real Self; Truth is nearer to you than your parents. Truth is nearer to you than your wife, children, friends, etc. Respect Truth more than kings, parents, children, father, mother, any one.

There is a fine illustration given by the life of a king in India. He trod the path of Truth. It is said that he was going up the Himalayas to let his body melt down in the snows. There is a long story about it. Rama need not relate to you the whole. For some reason, for a great reason, he was going with his parents, with his wife and wife's brothers, and his four brothers on the summits of the Himalayas. It is said that he was treading the path of Righteousness, he was going to seek Truth. He was going ahead marching on. His younger brother was following him and after his younger brother came his other brother, and so on in the right order, and after the brothers was the wife of this king. He goes ahead, his face towards the goal, and eyes set upon the Truth. He found that his wife was bewailing behind him, tottering

down she could not follow him, she was fatigued and about to die. Here the king did not turn his face back. He asked his wife to run up to him a few feet and there he would carry her with him. "Come up to me, come up to me." But she could not go up to him for those three feet. She was lagging behind, she could not manage to go up to him, and he did not turn back : to turn back one step from the Truth is not allowable. Never will King Yudhishtira turn back one step. The wife totters down but for her sake the king is not to turn back from the Truth. Thousands of wives you have had in your previous births, and if you have any future births, you don't know how many times you will be married again; how many relatives you have had, and how many relatives you will have in the future. For the sake of these ties and relations you have not to turn back from the Truth. Go ahead, go ahead. Let nothing draw you back. Have more respect for Truth than for your wife. Have more respect for Divinity. The Truth concerns the whole human race. Divinity or Truth concerns all

time, is eternal, and your worldly ties are not so. They are momentary. Bear in mind the law that what is really good for you, must be really good for your wife or your companions. If you see that for you it is really beneficial to live apart from your wife, remember that also it is really good for her to live apart from you. This is the rule. The same Divinity or truth that underlies your personality underlies the personality or being of your wife also. The wife of King Yudhishtira fell down. But the king went straight on and asked his brothers to follow him. They ran on with him for sometime, but the youngest brother could not keep pace any longer. He was tottering down overtaken with fatigue and was about to fall down when he cried. "Brother, brother Yudhishtira, I am going to die, save me, save me," King Yudhishtira did not turn his eyes away from the goal, from the Truth, on he went, went ahead. He simply calls out to his younger brother to gather courage enough to run up to him those two or three feet, and he would take him with him on that condition, but for

nothing, nothing could he go one step behind to give him even a pull. On he goes. The youngest brother dies. After a while the second brother who was at the end of the rope, cried and was about to totter down. He calls for help. "Brother, brother Yudhishtira, help me, help me. I am going to fall down." But brother Yudhishtira does not turn back. On he goes. This way all the brothers died, but King Yudhishtira did not swerve or turn back a single step. Away he goes, on he goes to the path of Righteousness.

The story runs that when King Yudhishtira reached the pinnacle of Truth, when he reached the goal, God himself, Truth personified appeared to him. Just as we read in the Bible that God appeared in the shape of a dove, so in the Hindu Scriptures we read about God appearing to certain persons in the body of an angel or in the shape of the King of Heaven. So the story goes that when King Yudhishtira reached the pinnacle of Truth, Truth personified approached and asked him to go in person to Heaven, to ascend to Heaven. As you read in the Bible



about certain people being raised alive to Heaven, so here is the story of King Yudhishtira being asked to ascend to Heaven alive. When he looked at his right hand side, he found a dog with him. King Yudhishtira said, "O God, O Truth, if you want to raise me to the highest Heaven, you will have to take this dog also with me. Let this dog also ascend to the highest Heaven with me." But the story says that God or Truth personified said, "King Yudhishtira, that cannot be. The dog is not worthy of being taken to the highest Heaven, the dog has yet to pass through many transmigrations, the dog has yet to come into the body of man and live the right life and live as a pure, immaculate person. How then can it be raised to the highest Heaven? You are worthy of being taken to the highest Heaven in body, but not the dog." There King Yudhishtira says, "O Truth, O God, I come here for your sake and not for the sake of Heaven or Paradise. If you want to raise me to the highest Paradise and to enthrone me there you will have to take this dog also with

me. My wife did not keep pace with me, she staggered on the path of Righteousness. My youngest brother did not keep pace with me, he staggered on the path of Truth; my other brothers did not keep company with me, they forsook me, they yielded themselves to weakness, they allowed temptations to get the better of them, they did not keep pace with me; but here is this dog, he alone comes up with me. Here is the dog. He shares my pains, he shares my struggles, he shares my fights, he partakes of my anguish, he labours with me. Here is this dog. If this dog divides with me my difficulties, my hard fights and struggles, why should not he enjoy my paradise or heaven? *I will never go to your paradise or heaven if you do not make this dog share equally with me that paradise or heaven. I have no use for your paradise if you do not let in this dog with me.*"

There the story says that Truth personified or God said once more to King Yudhishthira, "Please do not ask this favour of me, do not ask me to take this dog with you." But King Yudhishthira said, "Away, ye

Brahma, you are no Truth or God personified. You may be some devil, you cannot be God or Truth, because if you be Truth, then why should you allow any injustice in your presence? Don't you mark that if you give me the exclusive enjoyment of heaven, and don't allow the dog to share it my happiness, then you are unjust to the dog which shared my troubles? This is not worthy of God or Truth personified." The story says that on this, Truth personified or God appeared in his true colours, and that very dog was immediately found to be no longer the dog but to be in full glory the Lord Almighty Himself. That king was being examined and tried, and in the final examination, in the final trial, he came out successful.

This is the way you have to tread the path of Truth. Even if your dearest and nearest companions, those who are next of kin to you, do not keep pace with you on the path of righteousness, do not look upon them as your friends, and if a dog accompanies you on the path of righteousness, that dog should be the nearest and dearest being to you.

Thus make your friends on the principle of favouring your righteousness, select no friend on the principle of favouring your evil nature. If you select your companions on the principle that they enjoy the same kind of evil propensities that you do, suffering, anguish and excruciating pain will be your lot.

It is related of a Hindu saint that he was once going through the streets hungry. You know in India saints or sages come down from the mountains and walk through the streets when they are hungry, and beg food for their bodies. On very rare occasions they visit the streets. Usually they live outside the cities in the forests, devoting their time entirely to God-consciousness. The hungry saint was fed. [If Rama also takes something, you will have good reason to excuse him.] A lady brought to him dainty food to eat. He just took that loaf of bread in his handkerchief, left the house, went out into the forest, as is the way with monks in India. There he put it in water and making it wet ate it. The next day he came again to the

streets at the usual time. Again the girl approached him, and gave him something very rich to eat. He went back. The third day also that girl brought him something very good to eat, but while she was giving him this dainty food, she made the remark, "I keep waiting for you. My eyes have become sore in waiting for you, in keeping watch at the door. Your eyes have bewitched me." These were the words that escaped the lips of that lady. The sage went away. He went to some other door and there he got some food, and eating that food he went out to the forests and threw into the river the food which was offered him by the first lady who expressed her love to him, and the other food that was presented to him by the second lady he ate, and the next day, do you know what he did? He got very hot irons and poked out his eyes, and tied them in his handkerchief, and with the aid of a stick, with great difficulty walking the streets felt his way to the house of the lady who had expressed her love to him, and there he found that the lady was waiting for him very anxiously. His eyes were fixed on the ground.

The lady did not notice that he had poked out his eyes, and when she brought something very rich for him to eat, he presented his eye-balls to her saying, "Mother, mother, take up these eyes because the eyes had bewitched you, and had caused you so much trouble. You have every right to possess these eyes. Mother, you wanted these eyes. Have them, keep them, love and enjoy them, do with these eye-balls whatever you wish, but for heaven's sake, for mercy's sake, do not retard my progress onward. Make me not stumble in the path of Truth."

Now we see, O people, that if your eyes are the stumbling block in your way, cast them out. It is better for your body to be without light than for your whole being to perish in darkness. This is the way.

If your eyes stand in the way of your realizing the Truth, poke them out. If your ears tempt you and keep backward, cut them out. If your wife, money, property, wealth, or anything stands in the way, away with it. Could you love Truth with the same love as you have for your wife and relatives, could

you love Divinity and Atman or realization with the same zest or zeal with which you love your wife, could you love God with even half the love that you show your wife, you would realize the Truth this second. You realize God when you begin to tread the path of righteousness, and overcome some of the temptations which present themselves in the beginning, if you come out victorious over the ordinary temptations, what will you find? You will not find this path all rough and without any beauty, you will not find this path rugged through and through. They say that the path of Truth is narrower than a needle's end. In the Vedas it is written that the path of Truth is as sharp and narrow as the razor's edge, but this is not the whole truth. In the beginning the path seems to be very narrow and sharp; but when you come out victorious over the ordinary temptations, you will find the path to be wonderfully beautiful and exceedingly easy. You will find that the whole of nature helps you and everything stands on your side. These difficulties, these temptations, these obstacles,

these struggles and oppositions only bully you. They only scare and frighten you, but do not really harm you. If you can outstare them and scare them off, you will find that the difficulties were only seeming difficulties, the difficulties and temptations were only seeming difficulties and temptations. You will find all nature standing on your side, the whole of creation ready to lackey you. You will find that out.

It is said in one of the Hindu Scriptures which is the Iliad of India and which relates the story of Rama, the greatest hero of the world, or at least of India, that when he went to search out Truth, to discover or regain Truth; all Nature offered him her services. It is said that monkeys formed his army and squirrels helped him in building a bridge over the gulf. It is said that even geese came up on his side to assist him in overcoming his foes. It is said that the stones offered him their services. The stones forgot their nature; the stones, when thrown into water, instead of sinking, said, "We shall float in order that the cause of Truth be advanced." It is



said that air, the atmosphere, was on his side, fire held him, winds and storms were on his side. There is a saying in the English language that the wind and wave are always for the brave. All nature stands up on your side when you persist, when you overcome the primitive seeming difficulties. If you overcome the struggles or temptations in the beginning, the whole of nature must serve you. Persist in standing by the Truth, and you will find that you live in no ordinary world. The world will be a world of miracles for you, the miracles all around you, and woe unto the gods if they do not lackey you in your advance onward. Nature is waiting anxiously upon the ruler of the Universe. You are the master of the Universe, you are the husband of the whole world, if you persist by the Truth.

Now Rama will conclude by relating to you the life of, according to Rama, one of the greatest men in the world, the life of an Indian saint. Shams Tabrez is his name. This man was born under peculiar circumstances. The story may be true or false, we

have nothing to do with it, but there must be some truth in it. It is related about his father that he was once the poorest man in the country. That poorest man devoted his life entirely to God-consciousness. He forgot that his body was ever born, he entirely forgot that his personality ever existed in this world. For him the world had never been a world. He was God, all Divinity. And just when a man's whole being is saturated with an idea, from head to foot, every pore of his body was alive to God-consciousness. It is related that when he walked through the streets, the people heard through the pores of his body this song, "Haq, Analhaq," which means "God, I am God." The song on his lips was always, "Analhaq, Analhaq, Divinity I am, Divinity I am." The ordinary people gathered around him. They wanted to murder him. They accused him of heresy. Why is he calling himself God? He was Divinity himself, to him the body was no body, the world was no world. When the words 'Analhaq' escaped his lips, he was not even conscious of that. Just as a man

snores when asleep, similarly from his stand-point he was entirely lost in Divinity, and if those words 'Analhaq' escaped his lips, they were like the snoring of a man who is asleep. But the people wanted to kill him. What is that to him, whom will you kill? You will kill the body, but that body from his stand-point never existed. Kill his body, what pain can it cause him? It is related that this man's body was placed upon a cross. You know that putting a body on a cross is an easy thing, but there they have something worse than a cross. It was a long iron pole, pointed at the end with a needle-like end, and the heart of the man was placed exactly on the top of the iron hole, the sharp pointed end of the iron pole had to press through the solar plexus. This way was the man put to death in those days. You see this is worse than a cross even! His body was placed upon a cross of that kind, and it is related that while his body was placed there, this man's face was glowing with glory, and through every hair of his body the same sweet song was all the time coming out—"Analhaq, I am God, I

am God, Divinity I am, Divinity I am." The body dies, to him it makes no difference. There you see that if for the sake of Truth you have to give up the body, give it up. This is the last attachment broken. What to say of giving up worldly attachments for the sake of Truth; for the sake of Truth you have to give up not only worldly attachments, but if there be need to give up the body, give it up. This is how you have to tread the path of Truth. Here when the man was hanging upon that pointed pole, drops of blood fell from his body, and the story says that those drops of blood were gathered by a young girl. This young girl who believed the same way as the saint, this young girl who was of the same thought as the preacher, drank up this blood, and they say that she was conceived. It may be true or false, we have nothing to do with that. According to Vedanta, if Christ could be of immaculate conception, this could also be true, because here was a man who was not inferior to Christ, really superior to him in many respects. This woman gave birth to a body who is the sage, whose life Rama wants

to relate to you. From his beginning, from his very childhood he was all Divinity, even far exceeding his father. There is such a great book, you will believe that, large work which came from the lips of this hero. This man did not take up a pen and write it, but it is said that through him always poetry came out, all that he spoke was poetry, all that he said was poetry. But what kind of poetry?—not the doggerel of your American poets. It was real poetry in the true sense of the word. It was God-consciousness and nothing else. It was sublime with Divine ideas. Every word is worth its weight in gold, if it could be weighed at all.

There is a very remarkable fact related about this man. At one time there appeared to him some people who were connected with some show, you might say, a circus or some other kind of show. When they performed in the presence of the king, he was highly pleased with them, and offered them a thousand dollars. Afterwards, the king repented. The king did not think it advisable to give away thousands of dollars every night

for mere empty shows and so, in order to get back his thousand dollars, he made a pretence, and asked those people to appear in the garb of a lion, and thus if the lion's performance was pleasing to the king, he might give them something enormous, something great, otherwise the king would fine them all their property. These people could not give a lion's performance, they could not put on the garb or assume the shape of a lion and please the king. You see, in India, there are people who put on all sorts of garbs and appear in the shape of some animals and make themselves appear to all intents and purposes the animals they play, but they could not assume the garb of the lion.

These people came to this man and were weeping and crying and shedding tears. The story says that this sage being in tune with the Universe, in harmony with the whole nature, being one with each and all, natural sympathy overtook his heart, and all of a sudden he spoke to those people to be of good cheer because he was to appear as a lion, and to give the performance of a lion himself.

So the story goes that the next day when the king and his courtiers were all standing, waiting to see a man assume the shape and figure of a lion, all of a sudden, as if by magic, a real lion jumped into the pit. This lion at once roared and roared, he took up the child of the king and tore it to pieces. He took up some other boy and threw it out to the sky. You see here was a man who was in reality Divinity and God. To this man the idea "I am this little puny body" had become a thing of the past, it had become absolutely meaningless. He was Divinity himself, and the God that appeared in the shape of a lion, the same was he, and he was in a moment's thought a lion. (Just as you think so you become, and if you have felt and realized your Divinity as God, all your thoughts and desires are bound to fructify, to be realized on the spot.) So this man's thought that he could appear as a lion was immediately realized, and a lion he was. The show was over. The sage after killing this boy went away, because he had not to become a lion and respect this body or that. He was no respecter of persons. But

here the king was exasperated, the king and the courtiers were all rage personified, they wanted to wreak vengeance upon this man. They came to him and said, "Sir, sir, please bring this boy to life again. If you can kill him, you can bring him to life also. Bring him back to life, just as Christ used to bring to life the dead, by saying.....which means "Rise in the name of God, glory God and walk, be alive, come back to life". They asked him to make that dead boy come to life in the name of God. The sage laughed and said, قم باذن الله (Qum Bizanallah) which means "Come back to life in the name of God," but the boy did not revive. The saint said, "The boy does not come to life in the name of God." He said again, "Come to life in the name of God." Still the boy did not come to life. He said again, "Come to life, get up and walk in the name of God, the Lord," but the boy did not come to life. The sage smiled and said قم باذننى (Qum Bizzini) which means "Come to life by my order, through my command, come to life," and the boy came to life. This is the truth, "Qum Bizzini," "Come



to life in my name," and the boy was all right. The boy came to life, but the people all around him could not bear it. They said, "Here is a man, a heretic. He takes all this credit to himself. He wants to make himself equal to God. He ought to be put to death. He ought to be murdered, flayed alive." To the sage it meant nothing. The people understood him not. He is not calling the body, the little personality, God. He had already killed and crucified his flesh. The people wanted to flay him alive, and the story says that that man immediately applied his nails to his head, and just as the skin of animals is torn and separated from the body, so with his own nails he tore his own skin, cut it off and threw it away. And there is a fine, long poem written by him on that occasion. The purport of that song is "O Self, O Self," he is addressing himself, "to whom the poison of the world is the nectar and, O Self, to whom the nectar of the world (that is to say, the sensuous enjoyments) is poison. Here are people wanting something. The world is nothing else but a dead carcass (and here dead carcass means "sensuous

enjoyments"), the worldly pleasures are nothing else but a dead carcass; and the people who run after them are no better than dogs. Here are these dogs. Give them this flesh to eat." This story may or may not be true. Rama has nothing to do with it, but the spirit of the story, the moral of the story you have to bear in mind.

Here, in order to realise the truth, to tread the path of righteousness, give up all attachment, rise above worldly desires and selfish clings. If you free yourself of worldly clings and selfish desires, what about the Truth? Truth you are this moment. Fools pray, "More light, I want more light." You need not pray that way. You need not waste even a prayer on calling for Light. If you make yourselves this second divested of all desires, if you free yourselves of all worldly clings, you know that every desire of yours chops out a part of yourself, leaves you only a small fraction of yourself. How seldom it is that we meet a whole man. A whole man is an inspired man, a whole man is the Truth. Every wish or cling-

ing makes you a proper fraction but in reality an improper portion, insignificant portion of yourself. The very moment you cast overboard these desires, clingings, loves, hatreds and attachments and also throw off even the desire for light and chant OM for a second, freeing yourself from hatred and attachment, well balanced in equilibrium, nothing of yourself left with that person, with that body, or with that object, all that part of yourself which you have left with this object or desire gone, sit still, chant OM, and then think who it is within you. Is it not your own Self that makes the hair grow and the blood flow through your veins? Is it not your own Self who created this body? This wonderful world is also your handiwork. This is your own creation most certainly. Mark it. Who is it that hears through you? Is it not your Self? Who is it that sees through you? Is it not your Self? Who is it that makes the blood flow in your veins? Is it not your Self? And if that Self of yours could work out such marvellous facts, the world is your own creation. Feel that and

rejoice in your own Divinity, and derive pleasure from within you, enjoy happiness of your own Atman. Throw aside all abnormal desires and inordinate wishes. Chant OM, OM. If you do that for a few moments, your whole being from head to foot becomes Light. Why pray for Light when Light is your own Self? You become Light immediately. Make yourself whole, get rid of desires and attachment, get rid of this repulsion and attraction. It is attachment that detaches. When you reach home, see to what you are attached. If you are attached to name or fame, give up that. If you are attached to the desire for popularity, detach yourself; if you are attached even to the wish, to the desire to help the world, give that up. This seems to be something inordinate. Why should the world be so poor as to be begging help from you all the time?

Rama says, take up your duty or work with no notice or desire on your part. Do your work, enjoy your work, because your work by itself is pleasure, because work is

the other name of realization. Take to your work because work you have to do. Work leads you to realization. Do not take to work on any other ground. Come to your work in an independent spirit, just as a prince to play football or some other game for pleasure's sake, so come to your work because pleasure or happiness lives in the garb of work. Independent we feel, not bound by a thing.

People say duty, duty, duty. Why should duty lord it over you? Feel no responsibility to anybody, you are your own Lord. Have no fear. We say you will have to work, but when doing other work, which work you make religious, which you make holy and sacred, you are engaged in that, well and good; when your hands are not employed, when your hands are free and you are sitting in your room, enjoy your godhead, relish your Divinity. That is the finest work. There throw aside all attachment you own. People say that attachment is necessary, motives are necessary, to make us work. A false idea. Give up all attachment, free yourself of all

desires, and the very second you find yourself free, you feel no responsibility or burdens thrown on your shoulders. All the burdens on your shoulders are placed there by yourself. Nobody is required to come and relieve you of the burdens. When you find that there is no burden on your shoulders, when, you find all the objects of love are with you when you live this Vedanta, your whole being is Light. Being the Light of lights, to whom are you to pray for Light? This is the secret. Free you become. Who puts you in bondage? Who it is that enslaves you? Your own desires, nothing else. All the magnetism of the world, all the powers of the world flow from you, all the miracles of the world are your abject slaves, nothing more. Get rid of these desires, free you become this moment, and when you get rid of all desires, what immense joy should it not bring you? No responsibility, no fear. Why should you fear? Because you are afraid that this thing should be lost. You fear this man, you fear that, you fear ridicule, because you desire this good name, you are attached to good

name. All fear and anxiety is the result of desires. Headaches and heartaches are the consequence of desires. You cringe and sneak before the President or King, because you desire his good grace. You become the Lord of lords, the King of kings when you are free of desires, when one by one these desires are thrown off. How free and happy you become that moment ! Thus Rama says that the path of Truth is not a thing to be accomplished or brought about, your exertions and efforts are that you will have to undo simply the bondage and thralldom which you have already done through your desires.

OM ! OM !

Pleasures are like poppies spread,  
 You seize flower, its bloom is shed,  
 Or like the snowfall on the river,  
 A moment white, then lost for ever,  
 Or like the Borealis race,  
 That flits ere you can find its place.  
 Or like the rainbow's lovely form  
 Vanishing amid the storm.

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## LECTURE II.

### THE GOAL OF RELIGION.

*Lecture delivered at the Hermetic Brotherhood Hall,  
San Francisco, on Saturday, December 6, 1902.*

MY ALTER EGOS, MY OTHER SELVES,

There will be a regular course of lectures, to which to-night's talk may be looked upon as an introduction. "What is the Goal of Religion, and how do the Hindus try to realize it?"

According to the Hindus, everybody is God, the most precious jewel, the whole treasure, the supreme bliss and source of all happiness in himself. Everybody is God and all in himself. If so, how is it that people suffer? They suffer not because they have not the remedy; not because they do not possess the infinite joy in themselves; not because they have not the priceless jewel



within themselves, but because they do not know how to untie the knot which holds it, how to open the casket which contains it. In other words, people do not know how to enter their own spirits and realize their own Self. All religion is simply an attempt to unveil ourselves and to explain our Self. We have placed a curtain before the precious jewel within us with our own hands, by our own efforts, and have made ourselves miserable, poor wretches, as Emerson puts it. "Every man is God playing the fool."

All creeds are simply the efforts to strike out, to rend asunder the veil which covers our eyes. There are some creeds which have succeeded in making the veil much thinner than other creeds, but in all creeds there are people who have the true spirit, and wherever the true spirit comes whether the curtain be thick or thin, it is pushed aside for the time being and a glimpse into the Reality is had. It will be illustrated by this example. Here is a curtain or veil. (Here the Swami placed a handkerchief before his eyes). It is before the eyes. We can

push aside the curtain and see, but the curtain again comes up before the eyes. The curtain is made thinner (here some of the folds of the handkerchief were taken down), and when the curtain is very thin it can still be shoved aside, but it comes up before the eyes again. It does not leave the eyes permanently. We will make it thinner still. In this state also it can be slid aside for a while. But it comes before the eyes again. When the veil is made extremely thin, even though it be not thrust aside, the veil does not stand in the way of our vision. We can see through it, and even now as before, we can also remove it at times. When the curtain is made extremely thin, it is practically no curtain, and we enjoy supreme happiness, in spite of it; we are face to face with God; nay we are God. Nothing in this world can disturb us or mar our happiness; nothing can stand in our way. This is the advantage over other creeds of Vedanta which reduces the curtain of ignorance (Maya) to its thinnest and enables a *Gyani* to enjoy blissful vision in business-life.

The votaries of all religious creeds can at times be *en rapport* with Divinity and lift off the veil, thick or thin, from before their eyes for so long as they remain in communion with the Supreme Being. A Vedantin also can do that, can throw himself into a state of happy trance; but he enjoys celestial vision even in the ordinary state, a celestial vision which creeds of thicker veil do not.

All the sects in this world, including those of India, may be branched under three principal headings. In Sanskrit we call these 'Tassyaivaham,' ( तस्यैवाहम् ), 'Tavaivaham,' ( तवैवाहम् ), 'Twamevaham' ( त्वमेवाहम् ). The meaning of the first 'Tassyaivaham' is "I am His." This form of creed keeps the curtain in its thickest form. The second stage of religious creeds is 'Tavaivaham,' which means, "I am Thine." You will notice the difference between the first phase of creeds or dogmas, and the second. In the first attempts, in the religious direction, the devotee, the worshipper, looks upon God as away from him, as invisible, and he speaks of God in the third person, as if he were absent, "I am

His." This is the beginning of religion, it is like mother's milk to every child of religion. Without having once fed upon this milk, a man is incapable of making further progress in religion. "I am His." Is it not sweet when a man realises even this perfectly; awakes early in the morning and thinks, "My master wakes me;" goes to his official duties and looks upon those duties as imposed upon him by his dear, sweet Master, God; looks upon the whole world as God's and regards his house, his relatives, his friends as God's, as vouchsafed unto him by God? Oh, is not the world turned into a veritable heaven, is not the world converted into a paradise? Let the man be sincere, let him earnestly and with his whole heart feel and realize that everything about him is his Master's, his God's, and this body is His. When realized perfectly, even this idea brings exquisite joy, indescribable happiness, supreme bliss—it is sublime. This is sweet enough when realised and put into practice, but as a creed it is only the beginning.

Compare with it the second phase of

creeds, the second stage of religious life and devotion called 'Tavaivaham.' "I am Thine. I need Thee every hour, I am Thine, Thine." The first was sweet, but this is sweeter. The first state was very dear and very lovely, but this is more lovely and more dear. Just mark the difference. The difference is illustrated by the veil having become thinner. You know that in "I am Thine," God is no longer spoken of in the third person; He is no longer looked upon as absent, as behind the curtain, but comes face to face with us. He is near and dear to us, very close to us. He comes closer to us, we become more familiar with Him. As a creed this is higher. But it often happens that people believe in this creed, and address God as very familiar, very near to them, but they lack the true earnest spirit, the Living Faith.

Living Faith being conjoined to the first state of religious development, the curtain, though very thick, is for the time being removed. While a man is feeling with his whole heart and soul—with every drop

of his blood—the idea that he is God's, "I am His", as it were, being poured forth from every pore of his body; the sincerity, the earnestness, the ardour and the zeal for the time being remove the curtain from before his eyes, and he is lost, merged in God, in the All, becomes godly, he becomes God for that time. Sometimes the man who believes in the high principle "I am Thine," lacks that true Living Faith and does not enjoy full well the sweets of God's presence. But Living Faith and earnestness can be conjoined to the second stage of religious creed as well.

The third form of creed is called 'Twamevaham,' and means "I am Thou." You see how near it brings us to God. In the first form "I am His," God is away, off. In the second form "I am Thine", God is face to face with us, He has become closer to us; but in the final stage of religious development the two become one and the lover and the beloved are lost in love. Thus is Vedanta realized. The moth neared and neared the light till it burned its body and became Light.

The word *Upanishad* (Vedanta) means literally approaching so *close* (Upa) to the Light of lights that most *certainly* (ni) the moth of separating and dividing consciousness may be *destroyed* (shad). The true lover of God becomes one with Him, and unconsciously, spontaneously, involuntarily such expressions find utterance through his lips, "I am He," "I am He," "I am He," "I am Thou," "Thou and I are one." "I am God, I am God. Nothing less can I be." This is the final state of religious development. That is the highest devotion. This is called the Vedanta, which means the end of knowledge. Here does all knowledge find its end; here is the goal reached. Even in this creed, where the curtain is so thin that we can see the whole reality, even though the curtain is thin, there are some who lack earnestness, sincerity or single-mindedness, and do not slide away the curtain entirely to taste full realization; and there are those also who, after arriving intellectually at this conviction, begin to realize the idea through feeling to such a degree that they remove the curtain and

enjoy heavenly bliss — they become heaven itself. These are called liberated, even in this life, Jivanmuktas.

The refining of creed or the thinning of the curtain comes chiefly through the intellect, and the lifting of the veil is effected through feeling. The three forms of creed have been described. Now let us see how far it is possible for men in the different creeds to shift the curtain between whiles. A few Hindu stories will serve as illustrations.

There was a girl very deeply in love, her whole being transformed into love. At one time she was seriously ill, and doctors were called. They said that the only way to cure her was to take out some of her blood. They applied their lancets to the flesh of her arms, but no blood came out of her body. But at the same time curiously enough blood was observed gushing from the skin of her lover. What a wonderful union ! You will call that a tradition, a false story, but it can be true. Often do those people who experience love, though of a lower degree, verify something like that in their own lives.



That girl had forgotten her own personality and had made herself one with her lover and the lover had merged himself in the lady's love.

Such a union with God is religion. Let my body become His body and let His Self become my Self.

In a religious book of the Hindus, *Yog Vashishtha*, we are told of a lady who was thrown into fire. The people saw that the fire did not burn her. Her lover was thrown into the fire, but it did not burn him also. How was it? They were thrown into the river but it did not carry them off. They were thrown down from the tops of mountains and not a bone was broken. How was it? At that time they could not give any explanation, they were beyond themselves, they were in that state where no questions could reach them. Long afterwards the reason was asked, and they said that to each of them the beloved one was all in all; the fire was no fire, it appeared to that lady her lover, and to the man the same fire appeared to be his beloved one. The water

was no water to them ; it was all the beloved one. The stones were no stones to them ; the body was no body to them ; it was all the beloved one. How could the beloved one harm them ?

We read in the Hindu Puranas of a young boy whose father, a king, wanted to turn his son from religious life. He desired him to remain a worldling, like himself, but the remonstrances and admonitions of the parent did not prevail upon the child—they were all lost on him. In order to prevent the child from his intention, the father cast him into fire but it burnt him not. The king then threw his child into running water but it bore the child up. To him the fire, the water, and the elements had ceased to be harmful—they were realized in their true state. The boy had dehypnotized himself into this real state. Everything unto him was God, all Love. The threats, frowns, and brow-beating, sword and flame were nothing else than sweet heaven. How could he be injured ?

Some time ago a Hindu monk was sitting on the bank of the Ganges, in the deep

Himalayan forests near Rishikesh. On the opposite bank some other monks were observing him while he was chanting to himself Shivoam ! Shivoam ! Shivoam ! which means I am God, I am God. There appeared a tiger on the scene. The tiger came and got him in his claws, and though in the fangs of the tiger, the same chant was coming out from him in the same tone, in the same fearless strain, *Shivoam ! Shivoam ! Shivoam !* The tiger tore off his hands and legs, and there was the same sound, unabated in intensity. What do you think of that ? What do you think of this saying, " I am God, I am God ? " Could you call it agnosticism ? Far from it, far from it. This is the final realization. Do not lovers, on reaching that summit of love, feel themselves to be one with their beloved one ? Does not the mother call her child the flesh of her flesh, the blood of her blood, the bones of her bones ? And does not the mother regard the child as her other ego, as her other self ? Are not the interests of the child identical with the interests of the mother ? Indeed they are.

Embracing Him, accepting Him, wedding Him, become one with Him to such a degree and so intensely that there may be left no trace of separation. Instead of praying "Thy will be done, O Lord," let your joy be "My will is being done."

In India, long ago, ways and customs were very different from what you find them in America in these days. In America, you have electric lights to illuminate your houses at night. At the time of which Rama is going to speak, the Hindus used clay lamps and when one family got their lamps lit, the people of the adjoining houses would go into their neighbour's house to light theirs. One evening a maiden who was ardently in love with Krishna went to the house of his father on the pretext of lighting her lamp. It need not be said that it was in reality a desire to get herself signed like a moth at the light of Krishna's face that led her to the house of Krishna rather than to any other house with lighted lamps. She really went to see him; the lighting of the lamp was only the excuse she gave her mother. She had to apply the

wick of her lamp to that of the burning lamp, but her eyes were not on the lamps, they were on the face of the dear little Krishna. She was looking at that charming, bewitching face of Krishna ; she was looking at him so intently that she did not notice that instead of the wick of her lamp being in contact with the burning lamp, her fingers were burning in it. The flame continued to burn her fingers but she noticed it not. Time passed on and she did not return home. Her mother became impatient and could bear the delay no longer. She went to her neighbour's house, and there she saw her daughter's hand burning and the daughter unconscious of it ; the fingers were singed and were shrivelling, and the bones were charred. The mother panted for breath, gasped and wept and cried aloud, "Oh, my child, my child, what are you doing ? In the name of goodness, what are you doing ?" Then was the girl brought to her senses, or you may say, she was brought from her senses.

In such a state of Divine love, in this stage of perfect love, the beloved and the lover become one. "I am He," "I am Thou."

This is the third state,<sup>1</sup> and beyond that comes the state where even these expressions cannot be used.

The above stories illustrate the third kind of love. The following will illustrate the second state of religious development, "I am Thine," "I am Thine." Two boys came to a master and wanted him to instruct them in religion. He said that he would not teach them unless he had examined them. Well, he gave them two pigeons, one to each, and asked them to go out and kill the pigeons at some retired place where nobody might see them. One of them went straight into the crowded thoroughfare. Turning his back to the people who were passing through the streets, and putting a piece of cloth over his head, he took up the pigeon, wrenched its neck and came back straightaway to the teacher and said, "Master, master, (Swami, Swami), here is your order carried out." The Swami inquired, "Did you strangle the pigeon when no one was seeing you?" He said, "Yes." All right; let us see now what your companion has done."

The other boy went out into a deep, dense forest, and was about to twist the neck of the pigeon, and lo ! there were the gentle, soft and glittering eyes of the pigeon looking him straight in the face. He met those eyes, and in his attempt to break the neck of the pigeon, he was frightened. The idea struck him that the condition laid upon him by the master was a very trying, hard one. Here the Witness, the Observer, is present even in this pigeon. "O, I am not alone ! I am not in the place where no one will see me. I am being observed. Well, what shall I do ? Where shall I go ?" He went on and on, and retired into some other forest. There also when he was about to commit the act, he met the eyes of the pigeon, and the pigeon saw him. The Observer was in the pigeon itself.

Again and again he tried to kill the pigeon ; over and over again he tried, but did not succeed in fulfilling the conditions imposed upon him by the master. Broken-hearted, he came back reluctantly to the master, and laid the pigeon alive at the feet

of the Swami and wept and wept and cried :  
' Master, master, (Swami, Swami,) I cannot fulfil this condition. Be kind enough to impart the knowledge of God to me. This examination is too trying for me. I cannot bear this examination. Please be merciful, have mercy on me and impart to me Divine knowledge. I want that, I surely need it.' The master (Swami) took up the child, raised him in his arms, caressed and patted him, and lovingly spoke to him : " O, dear one, O, dear one, even as you have seen the Observer in the eyes of the bird that you were going to slay, even so, wherever you may happen to go, and whenever you are moved by temptation to perpetrate a crime, realize the presence of God. Realize the Observer, the Witness in the flesh and in the eyes of the woman for whom you crave. Realize that your Master sees you even in her eyes. My Master sees me. Act as if you were always in the presence of the Great Master, even face to face with the Divinity, all the time in the sight of the Beloved."

They say that in a grand museum in



Naples, there is a beautiful angelic face on the roof, and at whatever part of the museum you may happen to be, whatever part you may happen to visit, you may go to the roof, you may go to the basement, wherever you may be, the bright, dazzling, pure eyes of the angel look you straight in the eyes. People who are in the second state of spiritual development, if true to themselves, live constantly under the eye of the Master. They feel and realize that wherever they may go, in the innermost chamber of the house, in the most secluded caves of the forest, they find themselves under the eyes of God, seen by Him, fed by His light, nourished by His grace.

Now we come to the primary stage of spiritual development. "I am His! I am His! I am God's!" This seems to be an elementary stage. Oh! But how difficult it is for people to realize the elementary stage of religious development, and if a man sincere, really single-minded, really devout, puts into practice what he believes, makes this idea course with the blood, through his

viens feels it with every drop of his blood, gets himself saturated with it, with this elementary creed, he may become an angel in this world.

A highly revered saint (Guru Nanak) in India was in his early youth working in a place where it was his duty to give away alms, to distribute food and treasure to the people. Some poor men were brought before him, with an order from his Master to give unto them thirteen bushels of flour. He gave them one bushel ; he gave them the second, the third, the fourth, the fifth, the sixth, until he came to the number thirteen. He was counting the number of bushels audibly while dealing out the flour. The number thirteen is called *tera*, in the Indian language. This is a very remarkable word. It has two meanings ; one is thirteen—ten plus three ; and the other meaning of the word is “I am Thine !” “I am Thine !” “I am God’s.” “I am part of Him, I am His.”

Well, he counted twelve and then came the turn of the number *tera*. When he had given them the thirteenth bushel and was

pronouncing *tera*, such holy associations were aroused in him that he actually gave up his body and all to God. He forgot everything about the world ; he was beyond himself ; no, he was in himself. In this state of ecstasy he went on saying *tera, tera, tera, tera*, and went on unconsciously giving to the people bushel after bushel, saying *tera, tera*, until he fell down in a state of super-consciousness, in a state of transcendental bliss.

Thus we see that people who are in the elementary stages can often rise to the greatest heights, if they are as good as their word ; if they are sincere and earnest ; if they do not want to throw dust into the eyes of God ; if they do not want to make promises with God and then break them. When once in the temple or church, they say, "I am Thine." Let them feel it. Let them live it. Let them realize it. This is true religion.

The different sects throughout the world can be classed under these three heads — "I am His !" "I am Thine !" "I am He." So far as the forms are concerned, the second form, "I am Thine" is higher than the first,

"I am His," and the third form, "I am He" is the highest. Into any of these three forms we may infuse the true religious spirit.

According to the Hindus, those who bring a true religious spirit to bear upon the elementary state of the creed will in this birth, or in the next, rise to the highest creed; they will rise to the second creed, and with the second creed, again associating the true religious spirit in this life or the next will by and by rise to the next higher religious creed, which is "I am He," "I am 'Thou.'" When this state is reached, there are no births. The man is free, free, free ! Man is God, God ! He has reached the end ! OM !

Oh ! brimful is my cup of joy,  
Fulfilled completely all desires ;  
Sweet morning zephyrs I employ,  
'Tis I in bloom their kiss admires.

The rainbow colours are my attires ;  
My errands run light, lightning fires.  
All lovers I am, all sweethearts I,  
I am desires, emotions I.  
The smiles of rose, the pearls of dew,  
The golden threads so fresh, so new,

Of Sun's bright rays embalmed in sweetness,  
The silvery moon, delicious neatness,  
The playful ripples waving trees,  
Entwining creepers, humming bees,  
Are my expression my balmy breath.  
My respiration in life and death.  
All ill and good, and bitter and sweet  
In that my throbbing pulse doth beat.  
What shall I do, or where remove ?  
I fill all space, no room to move,  
Shall I suspect or I desire ?  
All time is me, all force my fire.  
Can I be doubt or sorrow-stricken ?  
No, I am verily all causation.  
All time is NOW, all distance HERE,  
All problem solved, solution clear.  
No selfish aim, no tie, no bond,  
To me do each and all respond.  
Impersonal Lord of foe and friend,  
To me doth every object bend.

—*Rama.*

### LECTURE III.

## TRUE SPIRITUALITY AND THE PSYCHIC POWERS.

*Lecture delivered in the Hermetic Brotherhood Hül.  
San Francisco, on December 15, 1902.*

The first of a series of lectures delivered by Swami Rama, devoted to questions and answers, given at 509, Van Ness Ave., San Francisco, Cal.

Q.—Is it right to develop psychic power and hold communion with the departed, and, if so, are there any definite steps to be followed ?

A.—In order to answer this question fully, we shall have to enter in detail upon the attitude which Vedanta holds towards such things.

According to Vedanta there are two ways, the *Pravritti* and *Nivritti* or the path of action and the path of knowledge or renunciation.

The path of action corresponds to what the Christian Church calls salvation by acts. The path of knowledge corresponds to what the Christian Theology calls salvation by faith. What is the difference between the two ?

The Path of Action as defined by the Hindus, has for its goal the accumulation of selfish personal power ; the extension of dominion in the world ; to accumulate, extend and broaden our possessions and property, that is the aim of the Path of Action. This is natural for everybody at a particular stage of development. Everybody wants to enlarge and extend his personal dominion, but this will not lead to true immortality or true life. Experiments have to be made in this line, but there must come a time when we will beat retreat and give up this grasping, craving, desiring ignorance and take up the Path of Renunciation. This path is necessary for our supreme happiness.

The Karma Marga, the Path of Action, is of three kinds. This path of action is simply worldliness. Now, worlds are of three kinds, ignoring the sub-divisions.

The first—*Pratyaksha-Samsara*—gross, material world.

The second—*Manasik-Samsara*—psychic or astral world.

The third—*Avijnata Samsara*—which literally means the world of the unknown.

These are the principal worlds and they are exclusive of one another to an extent.

At the time when we are in dream-land or in other words, the astral or psychic world, this gross, material world is, as it were, excluded, and so it is with the third world, *Avijnata Samsara*. Some idea of this third world may be had by referring to the deep sleep state. In that state you are in a world devoid of any connection with *meum* and *teum*, the world of the Unknown.

The heaven and hell of the Christians, the Mohammeden paradise, the Hindu Swarg, all belong the second world, the world of *Manasik Samsara*, spiritual world.

The second world has many sub-divisions in certain sub-divisions of the second world we place the spirits. We need not at present enter into these details. The Path of Action



is simply worldliness. All ideas of extending our own personal power is worldliness.

A great scientist makes wonderful discoveries as to steam or electricity and by so doing he extends his own personal power ; he has also extended our dominion over the elements. We are thankful to him, we honour him, we respect and revere him, but we do not go to him for salvation. We turn to him and take his discoveries at their worth, but we do not go to him for perfect bliss, for the All. Of that subject he knows nothing.

Similarly there may be a great empirical philosopher, one who extends our knowledge of the mind's functions. We go to him, we are grateful to him for letting us know the operations of the mind, intellect, feelings and emotions ; we are grateful to him, but even a philosopher like Mill or Spencer will not be turned to for real peace of heart ; each is very good in his own line, but does not give us the one thing needful.

In India there are a great many people dealing with Spiritualism, men who have to do with the departed. They have a great

deal of knowledge from what is called the other world, not of materiality but knowledge of the other, the second world ; but worldliness is worldliness, whether of this or the other world, whether of this first gross material world or of the second or psychic world. The reality or noumenon underlies all these worlds and is above them. A knowledge of this Reality or Truth is the one thing needful. We welcome these people as we would welcome a scientist or philosopher, but we do not bend our knees before them. For real peace and happiness, we cannot get that from them.

It sometimes happens that a scientist or an empirical philosopher possesses divine knowledge ; the spiritualist may also possess the right knowledge, but then his spiritual power, his power to communicate with the departed, is related to his divine wisdom as the knowledge of Mathematics is related to Rama's Vedanta. Rama was a Professor of Mathematics, but that Mathematics has nothing to do with the Vedanta which he is preaching. We must not confound the two.

A gentleman in India, a fast friend of Rama, was a spiritualist in this sense. He was taken to a place, his eyes were blindfolded and a book on Mathematics was placed before him. This book he had never seen. In that state he could go on reading. Mathematics has signs of its own and this work contained names which he was not supposed to know. He asked for a blank sheet of paper and went on copying all that was in the pages of the mathematical book. He could not call the symbols by their proper names, but he copied them all; he possessed that power. He could read your thoughts and could copy instantly all that you could write with your own hand, apart from him. Well, here was a spiritualist but he was far from being a holy man, no not in the least; worldly, worldly he was, and not a holy or happy man.

Spiritualism is often designated as a Science and as a Science we may respect it, but it must not be confounded with that which brings the real joy, the Perfect Bliss, that which places you above all temptations.

We know of a man in India who was apparently dead for six months. This process of suspending life functions is called Khechhari Mudra and is given in full detail in the works on Hatha Yoga. He put himself in that state. There was no sign of life, no blood flowed through his veins. After six months he came to life again. Here was a man who might be considered a wonder of wonders, another Christ. He came to life after having been apparently dead for six months, not three days only. This man was far from being happy or free. Rama need not mention the crimes he committed. The prince in whose court he practised these things drove him out of the State.

There was another man who walked on the waters. A real saint laughed and asked him how long it took him to acquire this power. He replied that it took him seventeen years. The saint replied, "In seventeen years you have acquired a power worth two cents." (We give two cents to a boatman and he ferries us across the river.)

All personal power is limited, it binds

you just as much as any possession or property binds you. Chains are chains whether of iron or gold ; they enslave you all the same.

If these powers make a man so very holy, then dogs must be holy. Dogs smell out where the stag is. The dog has the power of smell that man has not ; hence they must be holy.

There was a *fakir* who could make a king of any person. How had he acquired this power ? He answered that he fasted and after that ate the droppings of cows. He lived in a certain way and thus acquired this particular power. A brother said to him, "You give this power of a king to be enjoyed by everybody, but to you fall only the cow's droppings." Thus Indians respect and honour persons having these powers that is all, they know that that which puts us beyond all want is simply the knowledge of Self.

A Hatha Yogi came before an Indian prince and threw himself into a long trance. There was no sign of life. The people built a cottage over him to protect him from rain and storm. One night there was a very severe storm and the bricks fell on the head of the

Yogi. He came to life again and the first words he uttered were "A horse as my reward, O king : a horse, a horse, O king." Thus Indians know that so long as persons of this kind are in a state of concentration, they are in a good state, they are happy, but when on the material plane they are just as miserable as anybody else.

Devouring a dagger, sword, or big knife through the mouth, drawing needles through the skin, and many other things are too common in India. Again, keeping the mind in a state of trance for three or four hours is not a state of trance necessarily brought about by divine wisdom. It is practised by thousands of men in India, but in most cases it is simply like Prometheus, stealing fire from Heaven. It is throwing the curtain before our eyes not permanently but for the time being only.

Take the pond or lake ; over it is a green mantle or scum. Just turn aside this green mantle and there sparkles the beautiful, lovely water from below. Draw your hand aside and the green mantle covers up again the

crystal water which made its appearance. It is reasonable, feasible, and practical to cleanse the lake of the mind. Clear it for a few minutes by turning aside the green mantle and we may have concentration, but it does not cure the disease permanently. Repeatedly take out some of the green mantle or scum and throw it off and thus the remaining mantle becomes thinner until ultimately the whole lake is cleared. That is the object set before itself by Vedanta.

Again, here is a snake which bites you. Now this snake can be cold-stricken; it coils itself into a ball and may be handled. Bring it home and place it before the fire. When it receives the heat, it stretches itself and bites; its venom returns and the poison is there. The venom is not gone from the snake. This is another illustration of the process of concentration adopted by some. In the case of most people concentration is simply the snake of the mind coiled around; the poisonous fangs of this snake are the desires which apparently die out for a time. This little mind sleeps, or in other words, is-

thrown into a state of *Samadhi*. The snake is practically dead, cold-stricken, but not really dead. The snake might be handled in another way. We might take up a musical instrument and blow *mantrams* until the snake is charmed; then by skill on our part we can get hold of the snake, and take out its fangs and teeth. The snake is then fangless and toothless, the poison being taken out of it. This is the Vedantic way of controlling the mind.

Spiritualists usually put their minds in a state comparable to that of the cold-stricken snake and are in a state of bliss, but in this work-a-day life their relatives, friends, brother, sister and enemies, all of them come and warm up the snake of the passions and desires; they heat up this snake and then the snake of passions and desires is roused, the mind within is up to mischief again. The fangs of the snake were not taken out and are poisonous as before. No character is built, no true spirituality is gained.

Most of these people want to trade upon their powers by making money. Concentration



of mind is all right, but make the snake poisonless, pick out the fangs of the snake, rise above all temptation : build your character. These things are to be looked after, and must be remembered. When all the points of weakness are cured, you are the snake without the fangs, without the teeth and even then you can be cold-stricken, but there is no necessity of remaining in that state ; there is no venom in your stings. You have character now and in the busy work-a-day life you are unharmed, undamaged, you are beyond it.

A man drinks wine until he becomes intoxicated and while in that condition, he sells his house for \$ 500 ; while in this condition he writes out a document selling his house for \$ 500. His wife soon gives him vinegar or some sour drink and he becomes sober, he is then sorry for what he has done and the folly of selling his big house for nothing. He decides to bring a law suit against the man who bought his house hoping to gain his point on the ground of his intoxicated condition which rendered him unaccoun-

table for his actions. He was not sober at the time. Just so it is with some people. They are in a kind of intoxicated state and while in that state they sell out to God, they give all their money, renounce all their possessions, give up father, mother, sister, brother, friend, all, all for God ; they have lost all for God's sake. Very good, they are in concentration and after a short time worldly wants begin to tell on them and petty cares make their existence felt. They are given vinegar and all intoxication subsides, and then they take back everything from God. The body becomes my body, the house my house, and they keep on wanting until they want even what is their neighbour's to be taken back, want everything taken back from God. This is all very well so far as it goes, but true peace and happiness you can have only when you rise to that state of perfection, when you give up everything permanently for God and when you have built your character which makes you proof against all troubles. There is no anxiety, no fear, no hope of the world. You stand above all this.

According to Vedānta, if for a moment you commune with the Divine you could have certain powers. Will you not have the whole world as yours? All is yours if you succeed in reaching these heights of renunciation regularly.

If we seek an official of the king, we make a friend of him alone; through him we may or may not be able to make friends with the king and other officials. Seek the king first and the other subordinates will seek you and become your friends of their own accord.

Some people in India want to acquire particular powers and do succeed in getting them. There are others who shun them. They want to tread the Path of Renunciation, they want to know the one thing needful. There is no power in this world without renunciation but in acquiring particular powers renunciation is imperfect. Let renunciation be perfect, then dominion is perfect; the whole world is yours. These people who tread the path of renunciation seek the king himself. The king being realized within yourself, all officials become your servants.

This is the natural way. *These powers should seek you.* You should not seek the powers.

Is it right to develop psychic power? For its own sake it is wordliness. Vedanta says you can communicate with the departed, it is possible no doubt; but then, is it not just as good, nay better, to communicate with the living? It is a question whether the departed come to us or whether it is our own Self that takes up these forms. The conclusion of Vedanta is that if you look upon the psychic world from the stand-point of the gross material world, you may say that the departed come to you; from the stand-point of reality even the so-called gross material world people are wrong in making the statement that "such and such a person called to see me." They are wrong from the stand-point of reality, for it is but your own Self which stands up before you, above you, below you, and nobody else. You yourself manifest in all these apparent varieties. Brother, friend, enemy ye are according to Vedanta. In reality to say that the departed come is not true; it is ourselves in other forms and in other shades.

Are there definite steps to be followed to acquire psychic power ? Yes, if one would be an engineer, he must go through a particular training ; if he would become a physician, he must go to the Medical College. In the same manner, in order to see these psychic phenomena we must undergo a particular training, but this need not be told at this time. Rama would recommend no running or hunting after shadows or ghosts. Where a holy man dwells they dare not approach.

Rama lived at one time in a cave in the Himalayas which was noted for being haunted by ghosts. The people who lived in the neighbouring villages spoke of several monks having died by remaining in that cave for a night. Some of the visitors were said to have been frightened to swooning. When Rama expressed a desire to live in that cave everybody was amazed. Rama lived in that cave for several months and not a single ghost or shade appeared. It seems that they all fled. There were snakes and scorpions inside the neighbourhood, but never did any harm to Rama's body.

It is proved by Vedanta that free souls or the *Jivammuktas* never live after death as ghosts ; it is only the slaves of their own phantoms that have to assume the garb of ghosts or spirits. It is only the bound souls that are enchained in those shadowy shapes.

Dr. Johnson, the prince of talkers, with whom it is said there was no reasoning, because "If his pistol misses fire he knocks you down with the butt end of it," Johnson who would always have the last word to himself in an argument, in a dream found himself beaten by Burke. To a man of Johnson's character this dream was as bad as a nightmare. He started up and lost his ease of mind ; he could not fall asleep ; but mind cannot by its own nature—Divine nature—live long in unrest. He had to control himself, he had to console himself somehow or other. He reflected and came to the understanding that the arguments advanced by Burke were also furnished by his own mind, the real Burke knew nothing about them ; thus it was he himself who appeared unto himself as Burke and got the better of him-

self. So it is yourself that appears to yourself as ghosts, spirits, enemies, friends, neighbours, lakes, rivers, mountains. In dreams you see rivers and mountains ; if they be outside your self, the bed must become enriched by the river's water and the bedstead together with the sleeping room must be crushed down by the weight of the mountains you see. The swelling rivers and giant mountains are all *within* you. You split yourself into the outside phenomena, the object on the one hand, and into the little thinking agent, the subject on the other hand. In reality you are the object as well as the subject. You are the self as well as the so called not-self. You are the lovely rose and the lover nightingale. You are the flower as well as the bee. Every thing you are. The ghosts and spirits, the gods and angels, the sinners and saints, all ye are. Know that, feel that, realize that, and ye are free. This is the Path of Renunciation. Do not place your centre outside yourself ; this will make you fall. Place all your confidence in yourself, remain in your centre, and nothing will shake you.

## LECTURE IV.

### THE SPIRITUAL LAW OF CHARACTER.

*Lecture delivered at Hermetic Brotherhood Hall,  
San Francisco, on December 17, 1902.*

What is there in this world that remains to be desired to a man who has once known himself? Nothing in all the treasures of the kingdom, nothing in all the universe can draw his attention. Nothing in all charms and beauties of this world can draw his notice, nothing in all the stores of knowledge can attract him. Oh, what happiness, what supreme joy, what perfect bliss, how indescribable! It transcends all language and surpasses all description. That infinite joy, that supreme bliss, that infinite happiness ye are, that is your real Self; that is your Atman.

Know that and you stand above all wants and needs. Have that and the whole universe is yours.



Oh, what a mistake is made by the people, what an error is committed in giving up this infinite joy, this Supreme Bliss for worldly delusion, the shadows, the will-o'-the-wisps. This whole happiness is yours ; that ye are. Why not seek that? Take possession of your birthright. Like Esau, people sell their birthright for a mess of pottage.

Judas Iscariot sold Christ for thirty pieces of silver. Do not sell the Christ of your real Self, the Lord of lords, for the deluding pleasures of this world. Be wiser, be wiser.

Within you is the real happiness, within you is the mighty ocean of nectar divine. Seek it within you, feel it, feel it, it is here, the Self. It is not the body, the mind, the intellect ; it is not the desires or the desiring ; it is not the objects of desire ; above all these ye are. All these are simply manifestations. Ye appear as the smiling flower, as the twinkling stars. What is there in the world which can make you desire anything ?

Just sing, just chant OM and while chanting it, put your whole heart into it, put

all your energies into it, put your whole soul into it. Put all your strength in realizing it. The meaning of this syllable OM is "I AM HE", "I AND HE ARE ONE," OM, "THE SAME AM I." OM, OM. While chanting, be conjuring up, if possible, before your mind all your weaknesses and all your temptations. Trample them under your feet, crush them out, rise above them and come out victorious.

In India there is a beautiful story in the Puranas. It speaks of Krishna jumping into the river Jumna while his father, mother, friends and relatives stood by struck dumb with amazement. In their very presence he jumped into the torrent. They thought that he was gone, that he would never rise again. The story says that he went to the bottom of the river and there was a thousand-headed dragon. Krishna began to blow his flute, he began to play the mantram OM, he began to kick down the heads of the dragon, he began to crush down the heads of the dragon one by one, but as he crushed the many heads of the dragon one by one, other

heads sprang up and thus it was very hard for him. Krishna went on jumping and dancing upon the crested head of the dragon; he went on playing the mantram on his flute, he went on chanting his mantram and still jumping and crushing down the heads of the dragon. In half an hour the dragon was dead; what with the charming note of the flute and the crushing of the dragon by his heels, the dragon was dead. The waters of the river were turned to blood and the blood of the dragon mixed with the water of the river. All the wives of the dragon came up to pay homage to Krishna, they wanted to drink of the nectar of his sweet presence. Krishna came up from the river, the amazed relatives and friends were beside themselves, their joy knew no bounds, so happy were they to find their beloved Krishna, their beloved one, in their midst again. This story has a double meaning. It is an object lesson, so to say, for those who want to gain an insight of reality into their own Divinity.

That lake or river represents the mind or rather the lake of the mind, and whoever

wants to become Krishna (the word Krishna means or stands for Deity, God), whoever wants to regain the paradise lost, he has to enter deep into the lake of his own mind, to dive deep into himself. He has to plunge deep into his own nature, reaching the bottom he has to fight the venomous dragon, the poisonous snake of passion, desire, the venomous dragon of the worldly mind. He has to crush it down, he has to destroy its crests, he has to kick down its many heads, he has to charm and destroy it. He must make clear the lake of his mind, he must clear his mind this way. The process is the same as that followed by Krishna. He is to take up his flute and play the mantram OM through it. He has to sing that divine, that blessed song through it.

What is this flute ? It is simply a symbol for you. Look at the flute. Indian poets attach great importance to it. What great deed was it that the flute performed that it was raised to such dignity ? By virtue of what great Karma was it elevated to such a position ? Why was it that Krishna who

was the object of worship, who was loved by mighty monarchs, who was worshipped by thousands of fairy maidens in broad India, how was it that Krishna, the beloved one, the powerful one, the love personified, that Krishna who did not condescend to look at kings or monarchs, why gave he this flute kisses? What raised it to such a position? The flute's answer was—"I have one virtue, one good point I have. I have made myself void of all matter."

The flute is empty from head to foot. "I emptied myself or non-self." Just so applying the flute to the lips means purifying the heart, turning the mind unto God; throwing everything at the feet of God, the Beloved One. Just give up from your heart of hearts, give up all claim upon the body, give up all selfishness, all selfish connections, all thoughts of mine and thine; rise above it. Wooing God, wooing Him as no worldly lover wooes his lady love; hungering and thirsting after the realization of the true Self, just as a man of the world hungers and thirsts for what he has not had for a long

time, hungering and thirsting for the divine ; yearning for the truth ; craving after a taste of the supreme reality of Self, putting yourself in that state of mind is applying the flute to the lips. In this state of mind, in this peace of heart, with such a pure soul begin to chant the mantram OM ; begin to sing the sacred syllable OM. This is putting the breath of music into the flute. Make your whole life a flute. Make your whole body a flute. Empty it of selfishness and fill it with divine breath.

Chant OM and while doing it, begin that search within the lake of your mind. Search out the poisonous snake with its many tongues. These heads, tongues, and fangs of the poisonous snake are the innumerable wants, the worldly tendencies, and the selfish propensities. Crush them one by one, trample them under your feet, single them out, overcome them and destroy them while singing the syllable OM.

Build up a character, make firm resolutions, make strong determinations and take solemn vows so that when you come out of

the lake or river of the mind, you may not find the waters poisoned ; so that the waters will not poison those who drink from them. Come out of the lake having purified it altogether. Let people differ from you, let them subject you to all sorts of difficulties, let them revile you, but despite their favours and frowns, their threats and promises from the lake of your mind there should flow nothing but divine, infinitely pure, fresh water. Nectar should flow out of you so that it may become as impossible for you to think evil as for the pure fresh spring to poison those who drink from it. Purify the heart, sing the syllable OM, pick out all points of weakness and eradicate them. Come out victorious having formed a beautiful character. When the dragon of passion is destroyed you will find the objects of desire worshipping you just as the wives of the dragon under the river paid homage unto Krishna after he had killed the snake.

Draw a diagram for your use and place on this diagram a list of the ordinary sins and short-comings. This table having been

traced. you take the day of the week, perhaps on that day you have suffered from greed or grief ; you then place the mark (x) directly under the column headed greed or grief, along the line of the date and so on. By keeping this private diary you can bring before you your shortcomings and be brought face to face with your weaknesses.

Rama does not recommend that these marks be kept on the diagram. Today you yield to some shortcoming ; be true to yourselves and put down the asterisk mark to-day. Next day in the morning or at any time convenient to you, close the door, sit down all alone and open the chart before you and here you see that you yielded to greed or grief or whatever it may be ; then begin lecturing to yourself.

We in this country have too many lectures from others. Let all the great lecturers of the age come, let Christ or God Himself come and lecture, but lectures from others will be of no avail unless you are prepared to lecture to yourself. He alone can raise himself or make progress who



lectures to himself. You know that you yielded to grief. Try and diagnose and prognose this feeling. Why were you overpowered by grief? Find out the cause and then find a remedy for it. You may at that time read an instructive book, say Bhagavad-Gita or the Bible, or Emerson's works, or any books which may tend to lift you from the plane of grief and with their aid and the aid of your own lectures, reflections, meditations, try to drive out this feeling from you for ever. If you feel convinced at that time that you have conquered and that you will not lose yourself again, no matter what may befall you, when you are assured you have trampled it under your feet, that you have gained the victory, then erase the asterisk mark. You are free then. Why condemn yourself for the past? Let the dead past bury its dead.

Take up these faults one by one, find the cause and the remedy for each, diagnose and prognose each one, lecture to yourself, but before such diagnosis and prognosis is done in this class, each one of you must lecture

to yourself. Each one will have to do the work for himself. Sit down and meditate upon that which you suffer from, and while meditating chant or sing OM. While the lips are chanting, while the voice hums this sacred syllable, while you are firm in your resolutions, the infinite blessings celestial are on you. You will be strengthened from within. These are some of the crested heads of the dragon which infested the lake of your mind. Crush them out one by one. There is one common cause for all shortcomings, one common basis, root of all these evils, and that is Ignorance,—Ignorance in all its shapes, especially ignorance of the real Self, ignorance of the true Atman.

People identify themselves with the body, accumulate all sorts of things around it and want to have pleasures from without. They are identified with the body and are liable to be grieved or afflicted.

Rise above the body. Feel and realize that you are the Infinite, the Supreme Self and how can you be affected by passion or greed?

As a division to the general ignorance of the true Self, there is the ignorance of the common laws of nature which keeps people sick and weak. Here is a sacred law of nature a law which cannot be set at naught. The law is—

Do any kind of wrong, do any mischief, harbour in your mind any kind of wrong, do these wrong deeds, commit these sins even at a place where you are sure nobody will catch you or find you, where nobody will call you to question. Sow these seeds of evil wherever you please, even in a place as secure as any fort could be ; sow the wind and by the most stern, unrelenting, irrefragable, irretrievable law, you reap the whirlwind ; you must be visited with pain and suffering. The wages of sin is death.

People take it as a moral law and say that there is not the same strength in it as there is in mathematical laws ; they say that there is no mathematical certainty about it. Mistaken are they who think that way. In the most solitary caves commit a sin and you will in no time be astonished to see that the

very grass under your feet stands up and bears testimony against you. You will in time see that the very walls, the very trees have tongues and speak. You cannot cheat nature, Providence. This is a truth ; this is a law. We commit sins only in the heart and we find ourselves in the outside world surrounded by embarrassing and harassing circumstances, in difficulties, in all sorts of straits. We find this to be the case and those who are ignorant of the real cause of their difficulties blame circumstances ; they begin to fight their surroundings, they file law suits against relatives, friends, and their fellow-men. Here is a divine law which should be proclaimed in all corners and in all bazars. Try to throw dust into the eyes of God and you will be blinded yourself.

The law is that you shall be pure. Harbour impurity and you must suffer the consequences. We will take up these spiritual laws one by one and prove them with a mathematical certainty. When a man once understands these spiritual laws, it becomes impossible for him to stoop to these selfish

desires. Having gained control of these desires, the mind can be concentrated for any length of time. Character must be built first this is necessary.

Is fasting necessary to the conquering of one's own mind ?

As to fasting, Rama says, do not starve or overfeed. Both extremes are to be avoided. Sometimes fasting comes naturally ; we feel within ourselves a natural desire to abstain from eating. Such instincts of the heart should be obeyed, but at other times the inner self tells you to take nourishment. Follow these instincts.

Fasting should be taken as a help but it should not master us. People often fast because it is forced upon them ; they then become servants of this slavery of fasting. Rama does not countenance slavery. As to fasting, in India some do fast and there are particular days which are especially observed as to what kind of food is taken and how much. These days are the Full Moon day and New Moon day.

On the Full Moon day, people in India

eat such food as will not tell on the stomach ; and on that day they specially concentrate the mind, that day being particularly favourable for concentration. This you will see if you try to verify it. Such food is taken as will not disturb the equilibrium of the mind.

The New Moon night and New Moon day are especially instinct with a particular kind of virtue in aiding the concentration of the mind.

True fasting means ridding ourselves of all selfish designs, desires, not feeding them but purging ourselves wholly of them.

## LECTURE V.

### THE KINGDOM OF HEAVEN.

*Lecture delivered at the Hermetic Brotherhood Hall,  
San Francisco, on December 19, 1902.*

The Kingdom of Heaven is within you.  
How have you to realize that ?

There is a very beautiful story showing how to realize this kingdom of Heaven within us. It is related that at one time the Vedas were taken by a demon and carried to the bottom of the sea.

The word 'Veda' has two meanings. The original meaning is knowledge, the kingdom of Heaven. The second meaning is, the most sacred scriptures of the Hindus.

The name of this demon, said to have carried the Vedas to the bottom of the sea, was Shankhasur which etymologically means the demon of the conchshell or the "insect dwelling in conch."

In order to redeem the Vedas, in order to bring back the treasures of knowledge, God incarnated as a fish, fought with the demon, destroyed it, and brought back the Vedas to the world.

Children read that story and take it literally ; common people read it and take it literally, but there is a deep, hidden meaning in the story. The story was meant to illustrate a general truth.

God incarnated as a fish to bring back the Vedas from the worm living in the conch-shell. God incarnated as a fish and fought the demon or insect at the bottom of the sea and destroyed it. What was the use of this ? The fish is a maritime animal and the conch-shell is also inhabited by a creature of the sea. Now God, the All, in the shape of the fish fought the insect of the sea. The insect was driven out of the shell and the waves of the sea washed the shell ashore. People picked it up. The conch-shell was blown and there came out of it the reverberating sound OM. This is Veda. In this sense was the Veda, the conch-shell, brought from the bottom of the sea.



The story-teller meant to lay particular stress on the importance of the sacred mant-ram OM. The object is to show that this sacred syllable OM is the end of knowledge in all the world. It is all the Vedas, all the Kingdom of Heaven put in a conch-shell, condensed to its smallest compass. That was the object of this story.

The Hindus blow conch-shell on all sacred and important occasions, *i. e.*, they chant OM at the times of death, birth, war or worship. Happy is he who lives, moves and has his being in OM.

In order to come by these treasures within or in order that the kingdom of Heaven may be unlocked, this is the key to be used.

People of Europe and America do not wish to take up anything unless it appeals to their intellect. Even though we may not be able to prove the virtue of this mantram by the logic of the world, yet there is no denial of the powerful effect which this mantram, chanted in the proper way, produces on the character of a man, or of the virtue it has of unfolding the inner secrets, in .

placing all the treasures of the world at our disposal. One object of the story-teller was to show that all the knowledge of the sacred Scriptures of the Hindus was obtained when the writers of these volumes had thrown themselves into ecstasies by the humming of this syllable. This mantram is the seed of all knowledge. The importance of this mantram will be laid before you from different stand-points. It is necessary to show the importance of this mantram in order that the people may take to it with their whole heart.

First of all, the mantram OM does not belong to any special language. Thinking it to be a Sanskrit word and not belonging to any other language, do not reject it. It is the name of God. This syllable comes to you from within, no body teaches you this syllable. It comes to you at birth. The child's cry resembles remarkably the sound Oom Om, Aam, a perverted form of Om. The word Om comes from within to every child.

The true way to write Om is AUM. According to the rules of Sanskrit Grammar,

A and U, when connected together, coalesce into O. Even the mute can produce the sounds of A, U and M. Thus OM in its entirety, in its parts, is brought to the world by everybody and by himself. It is the most natural word which can occur to anybody. When boys are very happy in the streets, their overflowing joy finds natural expression in the noisy sound of prolonged O, which is simply OM cut short.

This sound occurs in every language, Sanskrit, Persian, English, Japanese, all have it in a more or less perfect form. This sound O is used on occasions when people get beyond themselves; when they are exhilarated, when they are filled with joy, this sound naturally comes to them. When people fall sick or are in trouble, when they are suffering excruciating pain. what sound finds utterance through their lips? It is Oh, Oh or Um, which is a mere corruption of OM. The Hebrew, the Arabic, the English prayers end with Amen, which most remarkably resembles OM. The last letter in the Greek alphabet is Omega giving the sound Om a prominent place.

Why should this sound come to everybody, why should this sound come from the lips of everybody in illness, be he a European, American, Hindu, Persian, Japanese, or of any denomination? The Hindu answers. This sound is like a beautiful tree yielding a cool shade to the sick man who is being scorched by the burning sun, so naturally does this sick person seek the cool shelter of the spreading tree. Thus it is that everybody when sick or suffering naturally resorts to this syllable OM, this natural sound. It gives him a little relief. We see it naturally brings relief under all circumstances; the sick are relieved by chanting this sound. If it can bring relief even to the sick and suffering, may it not bring peace and harmony if you sing it in the right way? We call it *pranava* and mean by it something that pervades life or runs through *prana* or breath. Every animal sends forth this sound, it is associated with his breath. If you breathe forcibly so as to make respiration audible, you will see that the sound if represented by an articulate word is Soham, Soham, (breathing through

the nose). This sound is in the breath of all ; now in this we see S-O-H-A-M.

Sanskrit Grammar is more developed than any other in the world. It has analysed all sounds and all words perfectly. M is called a consonant but this consonant is nasal and it is proved that M is a consonant which borders on vowelhood. O and A are vowels according to all Grammars. S and H are consonants. Throw aside the consonants and we have O, A, M, or OM.

Now, you see that the vowels are independent sounds and the consonants are dependent sounds, they cannot stand alone or by themselves. For instance, here is the consonant K ; you call it Kay, in Sanskrit it is Ka (क); you must join a vowel like E or A to the original sound of the consonant and then it becomes capable of being pronounced.

Consonants represent name and form in this world. All names and forms in this world are like consonants, dependents. Can any of them stand alone without the supreme reality behind them ? All phenomena con-

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sist of names and forms which cannot be pronounced without an underlying noumenon or reality, substratum, God, the Unknowable or whatever you may choose to call it. The underlying reality is proved to be the absolute being, absolute knowledge and absolute bliss, denoted respectively by A, U and M. Thus in Soham the consonants S and H stand for the phenomenal names, form and shape, and the inherent Om represents the underlying reality.

If we have toys made of sugar but of various shapes, some in the shape of a dog, some in the shape of an ox, some in the shape of a lion, some in the shape of a man, they differ from one another, but all the difference lies in mere shapes and forms and names. Being made out of one substance all of them are the same sugar.

Go to the ocean. There you will find a ripple here and a ripple there, a breaker here and a breaker there, differing in size and shape, but look at the reality behind them, it is the one ocean; all are the same, they are all water; the difference lies in shape and form.

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Take up the diamond so brilliant, so sparkling, so dazzling, so hard that it will cut iron easily ; then take charcoal so soft that it will easily leave a mark on paper, so dirty, so ugly, so worthless. Chemists tell us that there is no difference in reality between the two. Both are the same carbon, no difference whatever between the two. Then what makes the apparent difference, it is the difference in the shape and form. The condition and shape of the particles of carbon in one is different from the other, the only difference is in form.

Similarly, according to Hindu Philosophy, all separate divisions in this world are due to name and form. If you live deep into the bottom, if you analyse the underlying reality in all names and forms, you will see that there is One unchangeable, everlasting, immutable principle behind all. That Reality stands by itself. That Reality might be compared to the vowel sounds, and the name and form might well be compared to the consonant sounds. Thus So-ham, S and H representing name and form, something dependent, being

omitted, only Reality remains and we come to the syllable AUM—OM. Thus OM is the reality which runs through your breath. It is present in all breath of the world, it is the most natural name of the power which is at the back of all difference, all divisions, all separateness, the most natural name for the Reality.

Professor Max Muller and other philosophers with him have proved that all thought is related to language as the obverse and reverse of the same coin. One cannot exist without the other. Could you see this object, the table, without thinking of it? Could you perceive anything else without thinking accordingly? The very word 'perceive' signifies mental thought.

Again, thought and language are the same; you cannot think without language. The infant knows no language and has no thought. Let the child begin to think, it cannot until it has language. The mother breathes names into the ears of the child; the meaning of names are being breathed into the heart of the boy. The meaning is related



to the words of the mother as the rider to the horse. Upon the horse of words the rider of meaning rides into the soul of the child.

We cannot think without language. Thought and language are one, and we have already seen that the world and thought are also one. Therefore language and thought being in a way identical, and also thought and the world being identical, word and the world are kin to each other. No object in this world is observed without thought. Try to see an object and do not let its conception enter your mind ; it will be impossible. In fact, perceiving the blackboard means thinking of the blackboard.

All objects of this world are the counterpart of the corresponding idea. Nothing is perceived in this world without thought ; and there can be no thought without language. The world is related to language as the obverse and reverse of the same point. This tells you the real truth or the real significance of "In the beginning there was the word, the word was with God and the word was God."

Now, we want to have a single word or sound which will represent the whole world. We want some word which will represent the power, the energy, the force, the governing substance, the thing in itself which upholds the universe.

In all the languages we have some sounds which come from the throat, others which come from the lips, others back in the mouth near the palate. There is not a single sound in any language which springs from a region of the vocal organs below the throat. The throat is the boundary, or rather one boundary of the range of the vocal organs, the lips are the other boundary. None comes from outside the lips.

Here we have A, U, M; the sound A is guttural. This comes from one boundary of the vocal organs.

U (oo) proceeds exactly from the middle of the range of sounds, middle of the vocal regions near the palate.

M is labial and nasal sound at the end or extremity of the vocal organs or regions. Thus A represents the beginning of the range

of sound ; U represents the middle, and M represents the end. It covers the whole field. OM, OM is the most natural name. It represents all language and consequently all world. Here arises a question. There are many other sounds which are located in the throat like A. Similarly U and M have many kindred sounds. Why should not any other guttural chosen arbitrarily and joined with any other sound akin to U and also to any other kindred labial of form, a word to represent all languages ?

Similarly, out of all the other sounds which proceed from the same region as U (oo), U is the only sound which may be called the lord, the chief, the monarch of them all. It is a vowel, a sound brought out by every child. A mute has it with him, it was not taught by others, it came of itself and is consequently the best representative of its kind. M is the best representation of all the labials. There is another peculiarity about it. It is nasal and covers up all the field of the nose which is the seat of the breath. Thus we see that if there

could be any perfect name, it is OM: This is the representative of all languages. It is the representative of all thought. It is the representative of the whole world.

All the Vedānta, nay, all the philosophy of the Hindus is simply an exposition of this syllable OM. OM covers the whole Universe. There is not a law, not a force in the whole world, not an object in all the world which is not comprised by the syllable OM. One by one you will see that all the planes of being, all the worlds, all phases of existence are covered by this syllable AUM, OM.

Sounds are of two kinds, articulate and inarticulate. We call them Varnatmak and Dhvanyatmak. These Sanskrit names are full of meaning. Varnatmak means literally "sounds capable of being put in black and white." Dhvanyatmak means "sounds which cannot be put in writing." All ordinary language is Varnatmak. The language of feeling is Dhvanyatmak; it cannot be expressed by characters or written in words.

A man laughs. Could you express that in any written language? Could you repre-

sent that on paper? A man weeps, that you cannot put on paper. These are Dhvanyatmak. We see that in the articulate sounds, or the natural language, Dhvanyatmak, have a purpose which cannot be served by Varnatmak. Suppose some of you go to a foreign country, or a foreigner comes to your country, he cannot speak or understand your language. He requires something, perhaps, he wants to purchase something. You do not understand him. Perhaps the man is hungry, requires something to eat; not understanding his language you do not attend to his needs. The man begins to cry and to weep. You then understand, then you see. This language of feeling is understood everywhere, but the Varnatmak or artificial language is understood by those only who have learned it. The natural language is understood everywhere.

You begin to laugh, all understand that something funny or pleasing has occurred to you or is within you. Here is a man who plays on a musical instrument, say, the violin; you know the harmony. The language

of music is Dhvanyatmak and understood by everybody.

In the *Merchant of Venice* we read

“ therefore the poet

Did feign that Orpheus drew trees, stones and floods  
 Since naught so stockish, hard and full of rage  
 But music for the time doth change his nature.”

The language of music is not of the same kind as the language of our thought. It has a particular use, there is a charm about it. Science may or may not be able to prove how and why music produces such a charming influence upon you, but it remains a fact. If Science cannot prove it, then it is to blame for that. Similarly, OM, OM has a charm about it, an efficiency, a virtue in it which directly brings the mind of one, who chants it, under control, which directly brings all feeling and all thought in a state of harmony; brings peace and rest to the soul and puts the mind in a state where it is one with God. Science may not be able to explain this, but this is a fact which can be verified by experiment. Woe unto Science if it goes against the truth connected with the efficacy of the sacred syllable OM.

## LECTURE VI.

### THE SACRED SYLLABLE OM.

*Lecture delivered at the Hermetic Brotherhood Hall,  
San Francisco, on December 22, 1902.*

The other day a few words were spoken on the sacred mantram OM and it was also explained that the subject could not be exhausted in seven or eight lessons. Volumes have been written in the Sanskrit language and are still being written to-day on this sacred syllable. In fact, all the Vedas, all Vedanta, all the sacred Scriptures of the Hindus are contained in this syllable Om.

There are many different sects in India, but all the sects pay their heartfelt homage to OM. The Hebrews, the Mahomedans, and the Christians, all end their prayers with 'Amen.' Mahomedans also do that, although they do not pronounce the word as 'Amen' but 'Ahmeen.'

In your ordinary prayer what part does 'Amen' play? It comes in at a place where all speech stops, where all talk terminates, at a point where the soul melts into Divinity. You go on pouring the language of the heart until that point is reached where the whole being is about to be melted into Divinity. Where the ineffable, the unspeakable, the inexpressible is reached, there is Amen. Then what is Amen? It is OM, nothing else. In all your sacred prayers Amen or Ahmeen occupies a place that exactly satisfies the meaning of the word Vedanta or 'end of speech', and very nearly represents the essence of Vedanta, that is OM.

The literal meaning of Vedanta is the end of knowledge, the end of speech; a point where all speech, all thought stops, and among the Hindus the whole of Vedanta is represented by OM. The meaning in which that word is used in the Vedas will now be brought to your notice—OM, A. U. M.

The Tantrics explain OM in their own way. The Shaivas have their own way, the Vaishnavas have their own interpretation,



and all other Hindu sects have their peculiar explanation, but the interpretation that is about to be given is universal; it is to be given at the very fountain-head of the Vedanta.

OM consists of A, U, M. The sound A, in accordance with the teachings of Vedanta, represents the so-called material universe, the solid-seeming world, the world of gross senses, all that is observed in your wakeful state.

All the experiences of the dreamland are represented by U (oo). The observer as well as the things observed, both the subject and the object of the dreaming state, are denoted by the sound U. The psychic or astral plane, the world of spirits and all the heavens and hells are signified by U.

M represents all the unknown, the deep sleep state, and even in your wakeful state all that is unknown, all that is beyond comprehension of the intellect. Thus OM or A-U-M covers all the three-fold experience of man, stands for all the phenomenal worlds. There is in A-U-M the common principle called

Amatra, that which signifies the imperishable, immutable noumenon or *the thing in itself* running through and pervading the threefold phenomena. This Amatra will be treated fully in another lecture. Suffice it to say that OM represents the All.

All the philosophy of Europe and America is based on the experience in the wakeful state and takes little or no notice of the experience of the dreaming or deep sleep state. The Hindu says "You start with imperfect data. How can your solution of the problem of the universe be correct?"

Philosophers limit themselves to the wakeful state. Mill, Hamilton, Berkeley, even Spencer, and all of them base all their discoveries and investigations on the experience gained in the wakeful state alone. There they want to discover the fountain-head of all force, energy, or any name they may please to call it. But see here, if you are given a mathematical problem and are asked to draw a conclusion, all the premises, the whole hypothesis you will have to consider. How can you solve a problem correctly when you take

up only a part of the data? Vedanta takes the whole data. Your data are threefold, your worldly experiences are threefold, and all this should be considered. The world of wakeful state disappears entirely in the other two states and yet you, that is to say, the Self, live in a dream state and in the deep sleep state you are dead, are you? The intellect and personal consciousness vanishes entirely in the deep sleep state and yet the real Self, the real 'you' remains the same. The unchangeable and immutable principle, this reality runs through the threefold worlds, in your true Atman or Self. This is OM. You have no right to take mind, intellect, or brain as yourself. How do you know that the world exists, how do you know that the universe is here? Because you touch things, you see things, you hear things, you taste and smell things; that is the only proof. If you say, here is Victor Hugo, Robert Ingersoll, Emerson, all these great thinkers are writing so much about this world, and so the world must exist, and we ask how do you know that religious books are there? You know they

are there through the senses. Your senses are the only direct or indirect proof of the existence of this world.

Sensation is the primary cause of all perception, intellection, etc. Sensation is not limited to your wakeful state. In your wakeful state, your senses are in the gross form, but do you not sense and perceive in your dreams, have you not sense organs peculiar to that time? The outer eyes and the outer ears are not working there. In the dreamland you create objects of senses and the corresponding sense organs or senses simultaneously. Thus we see that in dreamland the senses and the objects sensed are like the positive and negative poles of the same power or as the obverse and reverse of the same coin. In dreams the subject and the object spring up together. Both the subject and the object of dreams are comprised by the sound U in A-U-M and the underlying reality in which both the subject and the object appear as waves, is the real Atman or OM. According to Vedanta, just so in your wakeful state your senses and the objects are correlated to each

other as the positive and negative poles of the same power. In dreams even though the objects are produced instantaneously, they appear to have a long past of their own. Similarly in the wakeful state the objects of the world together with their past history make their appearance simultaneously with the percipient subject. And when you say that this world is real, this is the solid, rigid world, the statement is entirely founded on the evidence of the perceiving senses or subject, and is equivalent to the dreaming ego calling the objects of the dream real, or to the man on canvas calling his dog on the picture real, whereas in reality both are unreal.

What brought the senses into existence? The elements. How do you know of these elements? Through the senses. Is not that reasoning in a circle? This establishes the illusory nature of the world in the wakeful state. As in dreamland, so long as you are dreaming, the objects are real. Those objects are no more when in the wakeful state. In the wakeful state all things are solid but when in deep sleep state, where is the world?

Nowhere,—gone, gone. Here we see that ; the definition of reality does not apply to the phenomena of the waking or dreaming state.

The Hindus define reality as that which persists in all circumstances. That which appears to be at one time and like a shadow disappears after a while must be a dilusive phenomenon. The same definition of reality is given by Herbert Spencer.

Why do you say that the dreamland is unreal ? Because when you are awake it is not there. Then so does this very definition of unreality apply to the wakeful state. When in dreamland or deep sleep state, the wakeful world is no longer.

The sound A in A-U-M indicates the apparent subject and object of the wakeful state as mere manifestations of the underlying Reality, Me.

What a prejudice has overtaken the heart of man. They say "I have hard cash. This is real, this gross, solid-seeming world." O fool, the only hard reality is your Self—Unchangeable, eternal is your Self, that is the only hard thing. The rest is all a trick of

the senses. Some people do not like to accept this conclusion, because it is derived from considering the dreaming and deep sleep states as rivals of the wakeful state. A few words will be said for their consideration. Over one-half of the surface of this big cipher of the Earth there being always night, almost half the population of the Earth is always in the dreaming or deep sleep state. Everybody at some place passes through the sleeping experience just as much as through the wakeful experience. Is not the whole of childhood a long sleep? Death again is sleep. Well, the first three or four years you have been all along asleep. Now count the time, the hours passed in the wakeful state; you will be astonished to see that one-half of your life is passed in sleep and one-half in waking. What right have you to take into consideration what took place in the wakeful state and not what took place in the sleeping state? Are you dead when you are asleep? No; the experiences of your dream-state are also experiences, then why not take them into consideration? If the wakeful state be more

powerful, why is it that even the strongest and wisest without exception, are, as it were, bound hand and foot by sleep and laid flat on the sofa or couch every night? The inexorable power of sleep takes no account of their ardent desire to keep awake. The sleep state has a world of its own as has also the wakeful state. Then if the wakeful world has any claim on attention, the dream world also must be duly considered.

Americans and Europeans determine everything from the stand-point of majority. Well then, the dreaming state as well as the deep sleep state are also to have a vote. If on the authority of wakeful experience the dreaming experience is unreal, so is the wakeful experience non-real on the authority of dreamland and deep sleep states. Again here are plants in a state of perpetual deep sleep and here are animals in the constant dreaming state, as it were. To them the world appears quite different from what it does to you; why not regard their experience? To the ant's eye, the frog's eye, the owl's eye, the elephant's eye, things are quite different



from what they are to you. O, but you say man's experience alone must be considered and the wakeful state or the wakeful world must be called real. But if you rightly take the experience of all the perfect men, even that will convince you that this solid-seeming world is unreal. You will ask how this is so? Here are our Scientists, philosophers, Huxleys and Spencers. All lay immense stress upon the reality of the wakeful world. How can their experience show the unreality of the world? Just reflect. Will you believe them at their best or at their worst? You will not take into consideration their remarks made when they are asleep or snoring. In what state are these great writers at their best? They are at their best and worthy of all credit and reverence when knowledge is as it were issuing forth and springing from them. When in that highest state, go to them and see if every pore of their body, every hair on their skin is not lecturing as it were as to the non-reality of the world and proclaiming non-duality. In that state there is no *meum tuum*,

no duality, no plurality; no personality, no world. All phenomenon is melted down to nothing. The thinker is in a state of concentration, a state of abstraction, a perfect state, a state where all knowledge is naturally oozing forth from him, a state where all knowledge naturally comes from him as does the light from the sun. Being in that state he does not talk; talk comes when he is just émerging from that plane; discoveries and sublime thoughts are emanating from him. Thus the actual experience of all great thinkers when at their highest, testifies to the non-reality of the world. This may be made more clear. What do we do when we think? When you think you proceed by dwelling upon a topic. You take up one point, excluding all other subjects; you concentrate on it with your whole mind; all your energies and powers are brought to bear upon that particular point. The mind becomes saturated with that idea. The result is that the idea disappears and absolute super-consciousness results, absolute consciousness which is the fountain-head of all knowledge.

According to a well-established Law of Psychology, in order to be conscious of one thing we must have something different beside it. When there is no duality in the mind, then all object-consciousness is at rest and thus the point of inspiration is reached.

When Tennyson is beyond all idea of Lord Tennyson, then alone is he the poet Tennyson. When Berkeley is no proprietary, copyrighting Bishop, then alone is he the thinker Berkeley. When Hume is above his personality which the biographer proclaims, then alone is he the philosopher Hume. When Huxley is not the historian's Huxley and is the all, as it were, then is he the Scientist Huxley.

When some grand and wonderful work is done through us, it is folly to take the credit for it, because when it was being done, the credit-seeking ego was entirely absent, else the beauty of the deed should have been marred. The consciousness of "I am doing" was altogether absent. The thing came from God of its own self. Thus we see that these people, thinkers or great writers, whoever

they may be, if we take their judgment, their opinion when at their best, they are found lecturing and preaching by their acts, nay through every pore of their body, that the world is unreal. Acts speak louder than words. In battle we see great warriors and great heroes; being at their best they go on fighting; bullets fly thick and fast all about them, here is a bullet, there is a wound; blood gushes from their bodies; their bodies are torn to pieces, still they press on and on; in such a state pain is no pain. Why? Because practically the body is no body and the outside world no world. In the language of Energy he is giving a lie to the world and body. Thus your Napoleon, your Washington, your Wellington, and all others tell you through their acts, in spite of the belittling intellect they tell you that when the real Self, which is all Energy, asserts itself, the world is naught. The real Self, which is Knowledge Absolute and Power Absolute, is the only stern reality, before which the apparent reality of the world melts away.

What makes the arms of the warrior

strong? It is coming into unison with the stern, hard and fast reality of the true Self.

What causes so many discoveries and inventions to be suggested to the mind? Simply the intellect or mind's absorption for a short time in the hard, stern reality of the real Atman, God, That you are, Ye are that Reality, Ye are the Light of the Universe, the Lord of lords, the Holy of holies, the Highest of the high.

In the mantram OM (A-U-M), the first letter A stands for this stern Reality, your Self, as underlying and manifesting the illusory material world of the wakeful state, U represents the psychic world, and the last letter M denotes the Absolute Self as underlying the chaotic state and manifesting itself as all the Unknown.

When chanting OM, the wise have to concentrate their attention and put forth feelings in realising their Self to be the stern Reality which manifests the three worlds and also destroys the three worlds, just as the sun reveals the colours at sunrise or dawn and also absorbs them back into himself before noon.

These worlds are phenomenal. In your dreaming state you see a wolf and fear that the wolf will devour you ; you are frightened, but it is not a wolf that you see, it is yourself. So Vedanta tells you that even in the wakeful state it is "Ye that are the enemy or the friend." Ye are the sun and the pond in which the sun is reflected. Ye are the lamp and the moth. The bitterest enemy that ye have, ye are that enemy, nobody else. While chanting OM, you have to work your mind up to such a pitch of realisation of this fact that all jealousy and ill-will may be rooted out of the mind, may be voted out. Weed out this idea of separateness. The figure and form of the friend or foe is a mere dream. You are the friend and you are the foe. Are the things you did yesterday with you to-day? Are they not a dream? They are gone. The things of yesterday—where are they, are they not gone? In this sense also the experience of the wakeful state is a dream; the experience of the dream state is a dream. The real, the hard cash, the stern reality, the real Self, is behind them. Realise that.

Some people want to materialise thought instead of realising all matter to be mere thought. They regard the material plane to be real as compared with the Astral world or the world of thought. According to Vedanta, the material as well as the Astral worlds are unreal. You must rise above both because rest, true peace, happiness can be had only when the reality, the hard cash behind the scenes, is realised.

In AUM, A (ah) is sometimes called a Matra or form, U is often called a Matra or form, M is called a Matra or form ; but OM does not stop at Matra or form, it stands for the Reality, the hard cash which runs through, which underlies all these Matras. People say "We want life, we don't want mere ideas." O, what is Life ? Is it the life of the dream-state or the deep sleep state or is it the life of the wakeful state that you want ? All this is only apparent. The reality, the true life is your Self. There are stern laws which will not allow you enjoyment of pleasure for ever through the senses. Is it possible for you to sell yourself to the senses,

to the sense-plane and be happy? No, it is impossible. There are most unrelenting, unrestrainable laws which cannot allow you to be happy in sensual pleasure.

The Atman is the real life, the hard cash. Realise that and these material pleasures will begin to seek you. Just as the moth comes to the burning flame, just as the river flows to the ocean, just as the small official pays his respects to a great Emperor, just so will pleasures come to you when you have perfectly known and felt your true Self, your Divine Majesty, the real glorious Atman. This Atman is represented by OM.

It has been shown how out of A-U-M, these three Matras, the Hindus, especially the Vedas give you a clue to the underlying Reality that you are. OM means the underlying Reality behind the scenes, the eternal Truth, the indestructible Self that you are. Thus when you sing this sacred mantram OM, you will have to throw your intellect and your body into your true Self, make these melt into the real Atman. Realise it and sing in the language of feeling, sing it



with your acts, sing it through every pore of your body. Let it course through your veins, let it pulsate in your bosom, let every hair on your body and every drop of your blood tingle with the truth that you are the Light of lights, the Sun of suns, the Ruler of the universe, the Lord of lords, the true Self. The sun and stars are your handiwork and the heavens and earth your workmanship. Everything declares your glory, and all Nature pays you homage.

OM ! OM !! OM !!!

## LECTURE VII.

### GOD WITHIN.

*Lecture delivered at the Hermetic Brotherhood Hall,  
San Francisco, on December 24, 1902.*

In the Books of Moses we read that God created the world. He saw his own handiwork and lo, it was beautiful and sublime. We read about it in the Book of Genesis, and so it is. You know that the attitude of mind, expressed by "Thy Will be done, O Lord" receives a much stronger expression from Vedanta. The Hindu puts it, "My Will is being done. My Will is being done." When the wife identifies her will with her husband's will, she can joyfully say "My will is being done", and she need not pray, "Thy will be done", for they are not two but one. She has had to make a great effort to make her will bend to the will of her lord, but when

through repeated efforts the faithful wife has conquered the difference, she enjoys the doings of her husband as her own doings. So does a Vedantin enjoy everything in the world as of his own doing. To men of enlightenment,

Stone walls do not a prison make,  
Nor iron-bars a cage.  
Minds innocent and quiet take,  
That for a hermitage.

On the other hand, ignorant people, not knowing their true Self, given to egotism and selfishness, make even their palaces and castles worse than gaols, graves and hells. By their petty cares, low, sordid desires, and imaginary fears and apprehensions they forge their own chains.

Vedanta shows you that your happiness is your own business; why are worldly desires to interfere? Realize the truth and you are free. Vedantic realization is hard to achieve, because the vast majority of people in Europe and America think that they have to change themselves into God, that they have to create the God-head in them. According to Vedanta

the self-evident truth is that you are already God, nothing else but God. Your God-head is not to be effected, it is simply to be known and realized or felt. You have to put it into practice, you have to make use of it. Here is a man who has a vast treasure in his house, and has forgotten it. Here is another man who has no treasure in his house. They both begin to dig for treasure. The man who has the treasure but has forgotten it will, by digging, come across it, but the man who has no treasure buried in the house will find it not. The treasure is there; be stingy or miserly no more; bring it into use. You have not to put the treasure there, you have simply to use it. Your soul is not impure and sinful by nature, it has not fallen through the sin of one man, and does not depend upon the virtue of another man to save it.

Here is a blackboard, a hard, solid substance. Suppose you rub the blackboard and rub and scrub it again. Can you make it transparent? No. Take a looking-glass; it may be soiled, dusty or dirty, but when you clean it, it is transparent. You have not

made it transparent by your efforts, you have simply brought out what was already there. The blackboard was not of the nature of transparency and could not be made transparent by any effort.

The inherent belief strongly ingrained in every man about the possibility of his salvation, proves the intrinsic purity and sinlessness of the soul which is only apparently sullied for a time. This universal, native belief gives the lie to the unnatural dogma that the real Soul is sinful by nature, and would lead us to the conclusion that, like the blackboard, it can never be made transparent or pure. Man's true nature is God. If God were not man's own self, never could there be the advent of any prophet or saint in this world.

Rama says, "Be not afraid ; come out ; rally all your strength and energies and boldly take possession of your birthright ; I am He." Be not afraid, tremble not.

When walking on Mount Sinai, Moses saw a bush aflame. He asked, "Who are you ; who is there ?" He may not have

spoken word, but he was very curious as to the marvellous blaze which lighted up but did not burn the bush. The answer came out from the bush. "I am what I am." This pure "I am" is your Self.

Your Atma, your real nature is like the transparent diamond, the resplendent crystal. Place beside it something black and the crystal appears black ; place beside the pure crystal something red and the pure crystal appears to be red, and so on. In reality the pure crystal is colourless. It is beyond all tints, beyond all redness, blackness or any other colour ; it is what it is. Similarly, the Atma of yours, the true Self of yours is "What it is". It is pure "I am."

Here is a man in India. He places beside that pure Self, the pure Atma, a dark rag, the Hindu colour, and the Atma, crystal-like, is tinged as it were with that colour. The pure "I am" becomes "I am a Hindu." In America, beside the true Self, the pure crystal, the Atma that is colourless and beyond all name and form, a Yankee places, say, a yellow rag and the unadulterated "I

am " is coloured as "I am an American." There comes another person, and beside the pure Atma and the transparent crystal, he places, say, a red rag or red piece of paper and the pure "I am " is tintured as "I am a woman." Another places beside the Atma another kind of colour, and says "I am a Master of Arts." Hence we see one says "I am a Christian", another says "I am a Hindu," the third says "I am a Yankee," the fourth says "I am John Bull," the fifth says "I am a child," the sixth "I am a woman," the seventh "I am a lion," the eighth "I am a tiger," and so on. Here the pure, true Self, the untintured, unsoiled, sparkling Atma, Om, or "I am " is common to all, and is one and the same, unchangeable ; there is in reality no colouring in it. The colouring is put there by your own ignorant predication. Take a transparent glass and place beside it some colour. The colour does not sink into it ; it is simply reflected in it and not attached to it. Crystal is always pure and colourless. The "I am " is all pervading ; universal ; it is present everywhere in you.

The lion and the tiger show forth the same thought of "I am." This pure "I am" you are. You have no right to identify yourself with the coloured piece of paper or rag beside you, for there was a time when this simple unadulterated Atma inhabited another form. The "I am" occupied another body. There was a time that you felt "I am a lion" or "I am an ox," in some previous birth.

Freedom and happiness you achieve by realizing the true Self, the real "I am," which is the same yesterday, to-day, and for ever. The pure "I am" is untouched by time, because in the previous birth the pure "I am" remained the same. It is not sullied by space, because all these bodies are possessed by the self same "I am." All time is simply 'Now' to it and all distance 'Here.' this pure word "I am" signifies eternal reality; the immutable Truth. Now, it is this "I am" that is represented by OM. The pure "I am," "I am He" is represented by OM.

OM, according to the Persian language, is O-Am, or "I am He," "I am Brahma," OM represents the pure idea of "I am."



136      IN WOODS OF GOD-REALIZATION.

In a thousand forms may thou attempt surprise,  
    Yet, all-beloved one, straight know I thee.  
Thou may with magic veils thy face disguise,  
    And yet, all present one, straight know I thee.

Upon the cypress's purest, youthful bud.  
    All-beauteous growing one, straight know I thee :  
In the canal's unsullied, living flood,  
    All captivating one, well know I thee.

When spreads the water-column, rising proud,  
    All sportive one, how gladly know I thee ;  
When, e'en in forming is transformed the cloud,  
    All figure changing one, there know I thee.

Veiled in the meadow's carpet's flowery charms,  
    All chequered starry fair one, know I thee ;  
And if a plant extend its thousand arms,  
    O, all embracing one, there know I thee.

When on the mount is kindled morn's sweet light,  
    Straightway, all gladdening one, salute I thee,  
The arch of heaven o'erhead grows pure and bright,  
    All heart-expanding one, then breathe I thee.

That which my inward, outward sense proclaims,  
    Thou all-instructing one, I know through thee ;  
And if I utter Allah's hundred names,  
    A name with each one echoes meant for thee.

Rama wants to say a few words about Moses. When Moses heard a voice in the bush, he found a hissing snake beside him. Moses was frightened out of his wits; he trembled; his breast was throbbing; all the blood almost curdled in his veins; he was undone. A voice cried unto him. "Fear not, O Moses; catch the snake; hold it fast; dare, dare to catch hold of it." Moses trembled still and again the voice cried unto him. "Moses, come forth, catch hold of the snake." Moses caught hold of it and lo, it was a beautiful and most splendid staff. Now, what is meant by this story? The snake (*sanp*) stands for Truth (*sanch*). You know according to the Hindus and other Orientals Truth or Final Reality is represented by the snake (Shesh). The snake coils up itself in a spiral form, making circles within circles, and puts its tail back into its mouth. And so we see in this world we have circles within circles; everything repeating itself by going round and round and extremes meeting. This is a universal law or principle which runs through the whole universe.

To catch hold of the snake means to put yourself boldly into the position of the wielder of Divine Law, or Ruler of the Universe. Put yourself boldly in that position and realize your oneness with Divinity.

Moses belonged to a tribe living in slavery. The Jews were badly off in those days. They were driven from their country and had become wanderers. Owing to the numerous persecutions to which they had been subjected, it was but natural for them to believe in a God who was a tyrant out and out; a God who was a perfect autocrat.

If bullocks were to gather together to form a religious parliament, what would be their definition of God? They would define or describe God as a great majestic bullock that could frighten any other bullock to death. If lions should form a religious parliament of their own, their idea of God would be that of the largest and strongest lion, the most fierce lion of them all. Can you conceive anything beyond your capacity? Can you jump outside yourself? No, let lions sit in judgment and begin to think of God and they

make him a big formidable lion. Similarly, if frightened people sit in judgment and begin to think of God, they cannot help conceiving God as a great slave owner, a bugbear, a great master, a terrifying ruler. Thus the Jews naturally portrayed Divinity as a gigantic, magnificent Ruler, a grand Master.

In most Oriental and especially Semetic languages, the word for God is *Malik*, which is often translated as Master. A few words about the origin of this name will not be out of place here.

The Jews had many tribes, and each tribe had a god of its own. The god of one tribe was at one time called Moloch. In the mutual warfare of these tribes, this tribe of Israel gained the ascendancy, and consequently the god of this tribe, Moloch, overpowered all other gods and became the god of all Jews. This gives the origin of the name Malik or Master for the monotheistic personal God of the Semetics. At that time the idea of a monotheistic Master was the science of the day ; it was their attempt to penetrate into the gulf of the unknown. It suited them.

Circumstances are changed now ; most people do not want monarchy ; they want self-government ; they want freedom in America, and they want freedom in England and everywhere. Science has progressed. Everything has evolved and advanced. It is high time for the old, overbearing and domineering conception of God to evolve into the freedom inspiring idea of " I am God " as taught by Vedanta. Just as the absolute monarchy of England was limited step by step, so it is time to take away from this tyrant of a personal God all his powers and achieve religious freedom.

The Jews lived in political thralldom, their god ought to have been a Master distinct from them. You enjoy political and social freedom, your god ought to be your own Atma or Self. These are the days when people do not want to live in slavery. Bondage and thralldom is fast departing ; evolution is at work and everything must progress upward and onward. Should your personal God alone be at a standstill ? No.

At one time God had a rival Satan, and

God had some angels and servants to limit His being. He created the world in seven days. When was it? It was when Moses wrote his Books. You know several thousand years have passed since the days of Moses. The world has undergone a revolution. What kind of God is He Who does not grow? Everything must grow and evolve. By this time your God should have no rival like Satan beside Him. There should be nothing else to limit His being. He should be above the profession of an architect, world-builder or maker. It is high time for the whole world to take up Vedanta. It is high time for the whole world to dare to take up and grasp this hissing serpent of Truth. Absolute Truth comes to you and tells you that you are God; that God is not separate from you; that God is not in this heaven or that hell, but in your own Self. Here in the realization of this idea you have absolute freedom.

Why depress your brains through fears and why raise up your energies in supplications? Represent your inner nature; crush not the truth, come out boldly; cry fearlessly

at the top of your voice "I am God, I am God." That is your birthright.

Ordinary people are in the same state of mind in which Moses was when he heard the voice. Moses was in a state of slavery, and when he saw the serpent he trembled. So it is with the people when they hear this sound "I am," this pure knowledge, the pure truth OM. When they hear this, they tremble and hesitate, they dare not catch hold of it. Words like the following sound like a hissing serpent to the people : Ye are Divinity Itself, the Holy of holies ; the World is no World ; You are the All in all, the Supreme Power, the Power which no words can describe, no body or mind, ye are the pure " I am ", that you are.

Throw aside this little yellow, red, or black piece of paper from beside the crystal, wake up in your reality and realize " I am He," " I am the All in all." People want to shun it. They fear the serpent. Oh ! do catch hold of the snake, and then. O wonder of wonders, this snake will become the staff of royalty in your hands. The hissing serpent

will feed you when you are hungry, will quench your thirst when you are thirsty, will sweep off all difficulties and sorrows from your way.

When in the woods, Moses touched a rock with this staff, and bubbling, sparkling water came out from the rock. When the Israelites were fleeing for safety, they had to cross the Red Sea. There this terrible sea stood before them as a gaping grave to devour them. Moses touched the Red Sea with this staff and the waters split in twain, dry land appeared and the Israelites passed over it.

This apparent hissing snake, this Truth, appears to be awful, but you have only to dare to pick it up and hold it fast. To your wonder you will find yourself the Monarch of the Universe, the Master of the elements, the Ruler of the stars, the Governor of skies, you will find yourself to be the All. People have a shyness in applying this truth and embracing this Divine principle. Come up, hesitate not. Take hold of this truth fearlessly. Make bold to hug it to your bosom and make it yourself. Realise the Truth



and the Truth will make you free.

It is a sin not to say "I am God." It is the worst theft to steal the Atma. It is falsehood and atheism to say "I am a man or woman" or to call yourself a poor crawling creature. Do not play the miser's part. The miser has all the treasures in his house, but does not want to part with a single cent. You have the whole world within you, the whole universe is your own. Why hide it? Why not bring it into use? Put it into practice; drink deep of the nectar of your own Self! Why not gain your own natural intrinsic kingship?

The people in India call this Realization of the Absolute Truth, regaining of the forgotten necklace. There was a man who wore around his neck a most precious and long necklace or garland. It slipped down the back of his body by some means and he forgot it. Not finding it dangling there on his breast, he began to search for it. The search was all in vain. He shed tears and bewailed the loss of his priceless necklace. He asked some one to find it for him, if possible. "Well" said

some one to him, "If I find the necklace for you, what will you give me?" The man answered, "I will give you anything you ask." The man reaching his hand to the neck of his friend and touching the necklace said, "Here is the necklace. It was not lost, it was still around your neck but you had forgotten it." What a pleasant surprise! Similarly, your Godhead is not outside yourself, you are already God, you are the same. It is strange oblivion that makes you forgetful of your real Self, your real Godhead. Remove this ignorance, dispel this darkness, away with it, and you are God already. By your nature you are free; you have forgotten yourself in your state of slavery.

A king may fall asleep and find himself a beggar; he may dream that he is a beggar, but that can in no way interfere with his real sovereignty.

O King of kings, my dear Self in all these bodies, absolute monarch, quintessence of blessing, O dear one, make not a slave of yourself in the dream of ignorance. Arise and rule in your supreme majesty, ye are God, ye could be

nothing else. With full force from within, casting away all hesitation, feebleness and weakness, jump right into the pure "I am" or Self. Ye are God ; He and I are one. What a balmy thought, what a blessed idea. It takes away all misery and unloads all our burdens. Wander not outside yourself. Keep your own centre. Archimedes said, "If I can find a fixed fulcrum, a standpoint, I can move the world," but he could not find the fixed point, poor fellow. The fixed point is within you. It is your Self. Get hold of it and the whole universe is moved by you.

OM ! OM !! OM !!!

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## LECTURE VIII. QUESTIONS AND ANSWERS.

*Hermetic Brotherhood Hall, San Francisco,  
December 26, 1902.*

### CHANTING OF OM.

*Ques.*—Can any particular benefit be derived from the chanting of OM without understanding it?

*Ans.*—Monks living in the forests of the Himalayas chant OM or sing something else and play upon a musical instrument. Many times snakes, deer, and wild beasts of the forests leave their places and come up to the side of the monks. Now, these wild animals understand nothing of the laws of music, nothing of the chanting of OM, still the effect is there. If the mere sound produces such a marvellous effect upon snakes and deer, cannot the mere sound chanted continually in the right time produce an effect in your life?

In every piece of music there are three phases or aspects, *viz.*, *first*, the meaning of the song ; *second*, the laws of music ; *third*, the sound or language of the song. If you are acquainted thoroughly with all the three aspects of the song, you enjoy the song wonderfully. But even if you are familiar with only one element, you can still enjoy it to some extent. The snakes and the deer hear only the musical airs, they know nothing of the meaning of the song or of the laws of music, yet they enjoy it. Some enjoy the musical laws as observed by the artist; to them the meaning of the song is nothing. Others enjoy only the meaning of the song and they know nothing about the musical laws. Similarly, in OM there are three sides. The first is the mere sound, the mere Mantram as pronounced by the mouth ; the second is the meaning of the syllable, which is to be realized through feeling ; the third is the applying of OM to your character, singing it in your acts and in your life. A man who sings OM in all these ways, chants it with his lips, feels it with his heart, and sings it through action, makes

his life a continuous song. To everybody he is God; but if you cannot chant it with feeling nor chant it with your acts, do not give it up, go on chanting it with the lips, even that is not without use. If you can sing it only in feeling and not through actions or vocal organs, you will still be benefited to some degree. If you can sing it only in action and not through feelings and in the mouth, that is also noble and fine; but chanting it through feelings and actions will naturally follow if you commence humming it with the mouth.

There are certain things the mere mention of which causes the mouth to water, such as oranges, lemons, etc. The mere mention of these produces an effect and the eating of these produces certainly a complete effect. Just so the mere sound or chant of OM will produce a certain effect and if you take it in its entirety, the effect is complete. You may not feel the effect in the beginning, but it must eventually bear fruit, rest assured.

Hydrostatics tells us that if we have a cistern with a plug in the bottom and we pour water into the cistern, the pressure at the

bottom increases as we pour in more and more water; and we can calculate by the laws of Hydrostatics just how much water ought to be poured into the cistern in order to make the pressure of the water great enough to push out the plug and send the water out through the bottom. Similarly, if you go on pouring OM into the cistern of your body it will go on producing its effect in the way of adding to the pressure as it were, but manifestation of the effect for the public is one thing and the generation of the effect is another. Still there will come a time when you will see the plug is driven out of the bottom of the cistern, so to speak, and the water begins to gush out from you. The effect may not become apparent up to a certain time but the effect is there. It is like this: there was a newly married girl, the very personification of simplicity, she had had no experience of confinement as a mother. During the first month of her pregnancy she felt a little change in her disposition and naively imagined that the coming months would produce no further change. In India, the

bride lives at the house of the mother-in-law and it is the mother-in-law who attends to the wants of the daughter-in-law and her children. This young daughter one day quaintly addressed her mother-in-law thus :

“Mother, mother, when I am in confinement will you kindly wake me, lest the child be born without my being aware of its birth.”

The mother replied, “Dear girl, when the time comes there will be no necessity to wake you, you will be in a state to wake up all the neighbours by your screams and cries.”

During the days of pregnancy a wonderful change was going on, the effect was being produced although the mother was not aware of it : when the proper time comes the effect is made manifest. Similarly, go on feeding on this Mantram, go on nourishing yourself, drink deep of this nourishing milk, and the effect will in due time be brought forth. You need not get impatient.

When Rama was a child, he and several other children would get some seeds of corn and barley or rice and dig holes in the garden of the courtyard, and in these holes we



would place these seeds together with some water and then cover this all over and so earnest were we in our work that we would forego our meals. We were impatient to see what the seeds would produce, we were impatient to see something come out of the place where we had but a few minutes before planted the seeds of corn, barley and rice. We could not leave the spot for one moment, fearing lest the seeds might sprout without our knowing it. We were very anxious, and about an hour after sowing we were examining the place closely to see if there were any sprouts ; we could see nothing. Disappointed we were, and we removed the earth a little to see if anything had happened, but could see nothing ; we removed the earth a little more and nothing had commenced to germinate ; we removed the earth still more and lo, the seeds were unchanged. Be not like those children impatient and expecting to reap fruit in less than a quarter of an hour. You can sow the seed, but you cannot reap the harvest in so short a time. It must take some time at least, but most certainly the effect will be produced.

## MENTAL HEALERS.

*Ques.*—We have been told that Mental Healers are setting up causes for themselves which will result in terrible diseases in the incarnation. Is that true?

*Ans.*—No. Mental Healers are doing something which need not necessarily result in terrible diseases in a future incarnation. There is nothing in Mental Healing which should of itself result in terrible diseases. Here are people doing all sorts of worldly work ; should such work result in terrible disease ? No. Mental Healers like ordinary people are doing a doctoring work. If as usual doctor's work be productive of such disastrous results in future incarnation, then also will the work of the Mental Healers be productive of such results. If Doctors do not bring such Karma upon themselves, then Mental Healers do not. Rama was asked why he did not practise Mental Healing. The answer was that in Rama's eyes physical life was not important enough to deserve any serious attention. Christ did not make a profession of his healing powers. When he

cured anybody or when anybody was cured through him, he said, "It is thy faith which hath healed thee and not I." If Rama should do such work, what would the result be? Everybody will come to Rama for loaves and fishes. Some would come and say "Heal my son, do this work and that;" others would say "I want to be restored to a high position in society." All this brings in a mercantile spirit and commercialism. Mental Healing followed as a profession keeps us off from realizing real freedom.

#### MANIFESTATION OF SOUL.

*Ques.*—Can the soul manifest itself fully while in the physical body?

*Ans.*—Here the word 'soul' ought to be explained a little. Here we have a basin of water and in the water the sun is reflected. Now pour the water from one basin into another; you will find that the sun is reflected in the water in the second basin just as it was reflected in the first vessel. Transfer the water from the second vessel to the third vessel and the sun is reflected just the same there. Similarly, your external body,

your gross body, may be compared to a vase or clay basin. The water contained in the vase bears a remarkable comparison to your subtle body, consisting chiefly of your desires, emotions, and mind. After death the subtle body is transferred from one basin of gross body to another. According to some, this transmigrating, subtle body is the soul ; but not so according to Vedanta. According to Vedanta the real Self or refulgent Atman is like the sun reflected alike in the subtle body when in the first basin of a gross body as when in the second. Now, the true Soul, the real Self, is always manifesting itself fully under all circumstances. The real glorious Atman is incapable of any change or development. It is always perfect. If you understand by the word Soul the subtle body, it usually takes many births, lives or transmigrations to attain the final state where further transmigration stops. But even in this life if you are really in right earnest about your salvation, you can realize perfect liberation and undergo no further transmigration.

What is death ? Death means the breaking of the gross vessel of the body. When death comes, the water from one gross body or basin is conveyed to another vase, so to say. The subtle body has reincarnated and got another gross body, and in this second basin or vase the true Self, the God, is reflected just the same as it was in the first basin of the body. This basin of the body in its turn lasts, say, for a period of three score years and ten, and it breaks ; the fluid that is in that basin, the Sukshma Sharira, is transferred to the third clay basin or body. This is transmigration. The true Atman is like the sun reflected alike in the subtle body, and in all the different basins of gross bodies. The real Self is thus beyond all transmigration. All transmigration concerns only the subtle body and not the sun or the true Atman. Now the point must be made still more clear.

You know that the sun shines perfectly all the time, but the image of the sun reflected upon the water is not always perfect or constant. When the water is in a solid

state, the sun shining upon the snow and the ice is not reflected in it. Also, when the water is converted into a gaseous state we see that the image of the sun is not reflected. Thus out of the three states of water, *viz.*, solid, liquid, and gaseous, when the water is in the solid state there is reflected no image of the sun; when the water is in the liquid state then is the image of the sun reflected; but when the water is in the third or gaseous state we again see no reflection of the image of the sun. With changes in the state of the water changes in the image of the Sun take place. These clay vessels or gross bodies are the vegetable form, the animal form and the form of man. There is a time when the subtle body is of a very gross nature like the solid state. When in that state, the image of the sun is not reflected, although the sun shines overhead all the same. Plants and the lower animals develop and advance, but in them there is no thought of "I am doing this," There is not the least glimpse of "Agent idea," in other words, no trace of the image of the real Self. All the-

progress or advancement in them as in the whole range of Nature, is being brought about by the sun. But in them the sun is not reflected; just as the sun collects and melts the snows on the tops or peaks of the Himalayas but is not reflected by them. Vegetables and the lower animals are being developed and raised, being advanced and evolved through the agency and virtue of the sun, the Atman; but in them there is no appropriation of the real agency and power of the sun, the Atman to the apparent little body. In them there is no Prometheus-like stealing of fire from heaven; no self-aggrandising thought of personality—"I do this and I do that."

The fluid of the subtle body by passing through these lower kinds of basins, by and by, reaches the beautiful vessel called man, the fluid in the liquid state, the transparent state, and here comes in a wonderful reflection of the Supreme Agent, the Sun, or the Self. Here although the real worker, as before, is the sun, the Self alone, there flashes the reflection or image of the real Self in the

subtle body in the form of Egoism or responsible Agent-idea. This thought of "I do this and I do that," is absent in the vegetable and lower animals. In man the idea of the false self appears. "I am the agent, I am the doer" that is the apparent, the false self, the image of the sun reflected in the fluid. This ego, this apparent self is false and unreal. The real agent and the real worker, God, does everything. He is the responsible master ; and this responsibility is taken up and embosomed by the refined subtle body, through ignorance. This putting on of this Agent-idea constitutes the false, illusory, little self. This false ego is unreal in the same way as the image in the liquid is unreal. Opticians prove mathematically that the reflection in the mirror or water is merely virtual or illusory. So is this responsible selfish ego, merely virtual or illusory. The evolution in the fluid or subtle body takes place through the sun. The subtle body imbibes and absorbs more and more of the light and the heat of the Sun, Self or God and thus changes its physical condition from



the grosser to the finer. When the ordinary man absorbs or takes in more and more of the light and knowledge of the Self or Atman, the subtle body undergoes an evolution, his Sukshma Sharira becomes in time gaseous, so to say, and being gaseous, although still confined in the vessel of the gross body, it does not reflect the image of the sun. The false self, the image, has become one with the sun. Here again as in the case of the vegetables and lower animals, we find no idea of responsibility ; no thought of "I am doing this," no exacting demand like "Be grateful unto me," all such spirit vanishes. Here the unreal self, the image of the real Self, is no longer seen ; the copyrighting, mercantile spirit is abolished ; the appropriating, selfish ego is got rid of.

Gases in general cannot be poured from one vessel into another. Solids and liquids can be transferred from one vessel to another, but gas gets diffused into the air when the vessel which holds it is broken. Thus, the object of all Hindus is to reach that most refined state where they will not be subject

to further transmigration. The highest ambition of a Hindu mother is to give birth to a child who will be free, who will never be re-born.

SUBTLE BODY.

*Ques.*—Does the soul of a free man live after death as a subtle body or is it absorbed ?

*Ans.*—When a gas is let out of a vessel, it fills the whole Universe. So the subtle body of a free man becomes the body of the world.

*Ques.*—Of what does the subtle body consist ?

*Ans.*—The subtle body consists of passions, desires, emotions, feelings and thoughts. The desires of a free man are impersonal ; they have no taint of selfishness in them and the subtle body made up of desires which are unselfish, impersonal, universal, is, as it were, in the gaseous state and when the gross vessel holding this gas is broken, the gas no longer remains a compact mass but is absorbed by the whole Universe.

It is related of King Cyrus the Elder of Persia that so long as he lived in this world,

he lived solely for the service and good of the people. When about to die he stated in his will "Let not my body be placed in a magnificent tomb, but let it be hacked into small bits and distributed piecemeal all over the Persian Empire to serve as manure." This is exactly what occurs to the subtle body of the free man; his subtle body is distributed or diffused throughout the whole world. Everybody partakes of him, carves his flesh and drinks his blood. His is a subtle body, cut into pieces and eaten by the whole world. Here is egoism cast to the winds. That man, whether he opens his lips or not, whether he be an author or not, whether he appears before the public or not, wonderfully serves mankind. He is a marvellous reformer. He has nothing to desire from all the treasures of kings. All the books and Bibles of the world have nothing to teach him. The favours and frowns of kings and tyrants are meaningless to him. So long as he lives his benign presence, his holy sight spreads purity and happiness. At his death, wonderfully is the world reformed.

Suppose that owing to the heat of the sun, the air is rarified at this place and when rarified it rises, it ascends naturally, vacating its place here. What will be the result? The air from all sides will rush forth to fill up its place, to occupy the vacant space. Thus are movement and revolution brought about throughout the whole atmosphere. A man who is perfect, who never thinks anything of the body and has no desires, does not reincarnate. At his death his subtle body which has drunk deep of the Atman (sun) and absorbed the truth (heat) or light, vacates his place in the universe, and like rarified air, rises above this world. His place being vacated and he no longer coming into transmigration, all those who are nearest to him by a Divine Law, are made to rise higher to fill his place, and those next to them get a lift similarly and so on the whole world gets a lift. Thus the world is moved of itself. Here is a wonderful, marvellous reformer. He need not open his lips but the world is elevated.

Archimedes said, "I will move the world

if I get a standpoint." He failed to find the fixed standpoint or fulcrum to move the world. Vedanta says that the fixed point is within you. That is the Atman. Get hold of that and you move the whole world.

A few words as to the false self. Here is the image of the Sun in the fluid in the vessel. Science proves and Optics shows that this image is unreal; all light is outside and the image in the fluid is simply the light reflected back. The image is our own inference, a mere trick of the senses; there is no such thing in the water or glass. The image is a delusion and nothing else. Now, this visual image is affected by the movements of the water or fluid, it is disturbed just in proportion as the fluid or water is disturbed.

Who makes the hair grow or the blood flow? Is it this false, little, copyrighting, self-asserting ego? Not at all; it is not this little, the so called responsible ego that makes the brain think. Get rid of this illusory self. Realize your true Self. You are the Master of the Universe; you are the Light of lights, the Holy of holies.

We see that while in a deep sleepy state, the subtle body falls back as it were to the solid state for a time. The blood flows, the food is digested, but there is no idea of "I am digesting." In a dreamy state the subtle body gives up the solid state and becomes liquid; the sun begins to be reflected and you begin again to say "I desire that, I do this." That selfish, responsible, desiring self, that image is again with you. If this selfish personality were real, it would last for ever. Why did it not abide in the deep sleepy state? Why did it not last? The very fact that it did not remain in the deep sleepy state, proves that this credit-seeking ego of yours is a delusion. Rise above it. Ye are the Sun of suns, the perfect Bliss, the Reality, that ye are; nothing else.

With people at large the difficulty lies in the fact that they recognize themselves as this false ego, this false image; they cannot give it up. This is the cause of all the disturbance.

Water flows. There are ripples and waves and breakers, but all these are due to

the action of the sun and not in the least to the image of the sun in the water, but in the water the image of the sun is agitated and disturbed, just in proportion to the amount of disturbance in the water. Just so the Sukshma Sharira or the subtle body is like the water; through the power of the true Atman it must be disturbed; it must have ripples, and yet the false self (the image) gets disturbed as if it were the cause of all that agitation in the water. The reflection in the waters means identifying with the mind, body, etc. If the body is sick, you say "O, I am undone, I am sick," just because you identify yourself with the body or the mind. Vedanta says give up this false identification and you will be all right. Anything wrong with the body or the mind should not disturb you. It is only this false sentimentalism due to this false self which causes all your suffering.

#### MANIFESTATION OF SOUL REANSWERED.

*Ques.*—Can the Soul manifest itself fully while in the physical body?

*Ans.*—The answer will depend upon what meaning you give to the word Soul. What is meant by Soul? Is mind the Soul? Berkeley, Mill, Hamilton, Reid, all of them identify the mind with the Soul. In this sense the Soul's progress is indefinite. If by the word Soul is meant what we have called the image of Reality in man, the question is inapplicable. If by the word Soul is meant the true Atman there is no room or possibility for any change or progress. But usually the word Soul is with most people a mere chimera, a mere name, with no definite significance. These people may form their own theories about the matter.



## LECTURE IX.

### THE WAY TO THE REALIZATION OF SELF.

*To the Reader : Each sentence and word concerning the Self should be meditated and earnestly dwelt upon to such a degree that the mind should get steeped in the real Self—nay, lost in it. Beginners may centre their energy in the solar plexus while meditating upon OM.*

In Vedantic Concentration of mind the chief point is that we have to realize our real Self to be the Sun of suns, the Light of lights. Just throw yourself into this state, above the body, above the mind, and dehypnotize yourself into the Light of lights, into the Sun of suns, and you will see the whole world unfolded before you in a panorama, or melted down as a cloud. Everything will come about in a most submissive way before you.

If not inconvenient, get up early in the

morning and face the rising sun while it is yet below the horizon. Look at the aura of the sun, and that fair, bright, most welcome view animates the mind and uplifts it to some extent ; and when the mind gets some exaltation or is elevated to a certain height, it becomes very easy to make it soar as high as you please, to make it ascend the highest summits of the delectable mountains, so to say.

On the playground, in India, we place an instrument called *gulli*, which is thick at the middle and sharply pointed at the ends, with both ends resting above the ground, and we strike one end with a bat and the *gulli* rises at once in the air a little ; then we deal it a very hard blow with the bat and it goes flying right into the air to a great distance. There are two processes in this game. The first is to raise it and the second is to make it fly into the air. If the mind is to be brought into Divine communion, first of all it is to be raised just a little, and the second process is to shoot it far off into the spiritual atmosphere.

Cheerful atmosphere, fair landscapes, and fairy scenes, sometimes go a great way in giving to the mind its first rise—to elevate it in the primary stages ; and after that it becomes easy enough for us to make the mind run along, go on and on and on until it loses all body-consciousness and is God and nothing but God. To give the mind the first lift and to impart to it the elementary exaltation, the natural inspiration imparted by favourable time and place may be utilized. Near dawn, the songs of birds, the fragrant air, and the most fascinating and beautiful colours seen in the eastern horizon give to the mind the original rise.

How to make the mind rise higher into the celestial regions—to make the soul soar away up to the throne of God ! When the benign light of the rising or setting sun is falling upon the translucent lids of half-closed eyes we begin humming the syllable OM ; we sing in the language of feeling.

The meaning of the syllable OM is different with different persons. Everybody in his own stage of spiritual development has

to give it the meaning which suits him best. There are some people who take this syllable OM to stand for the Sun of suns, and they look at the rising orb just in the same way as women look at their looking-glasses. In India women wear looking-glasses on their thumbs. They have big gold ring-like frames containing looking-glasses. There is, in fact, nothing so dear to a woman as a looking-glass. When she looks into it she sees her face, as it were, outside herself, but she knows and feels her face to be with her. She sees something outside but she is convinced of the thing being herself. So does a Vedantin look at the sun as if it were outside, but he gets convinced and *feels* that the real sun is his own Self, that the outward, material sun is simply his image, his reflection and his shadow.

A Vedantin looks upon the Sun as related to himself just in the same way as the moon is related to the sun. The moon appears to shine by herself, but in reality, from the scientific stand-point, she borrows all her lustre from the sun. So the Vedantin feels

and realizes that the sun which is declaring his splendour as if it belonged to him, in reality borrows all that from *my* real Self and owes all his grandeur and glory to *me*.

The earth revolves, but we think the sun is revolving. When we learn Astronomy we know better and we are not deceived any longer, and we are sure that it is not the Sun that revolves, but the earth's motion is ascribed to the sun. Similarly the Vedantin, when looking at the rising orb, feels and realizes that the grandeur, glory, and power that seem to belong to the glorious sun are, by mistake, ascribed to the sun. In reality it is *mine, mine, mine* !

The sun in the material world is a symbol of light, that is to say, knowledge. The sun is a symbol of power. It makes all the planets revolve. It is a symbol of existence, life: all life owes its origin to or is indebted to the sun. The sun is a symbol of beauty ; it attracts the earth and everything—so dazzling. Now the sun represents knowledge, light, life, power, existence, beauty, attractiveness. All these attributes a

Vedantin *realizes* to be his own. All these attributes a Vedantin feels to be *mine* ; nay *Me* or *I*. These attributes and all this power, light, life, etc., are seen outside myself, in the same way as the fairy face of a lady is seen in the looking-glass outside herself. As a matter of fact, in reality, I am light, life, knowledge, power, attractiveness and everything.

To realize this idea and dehypnotize into the real Self, a beginner gets a great help from the syllable OM. While chanting the syllable OM to the Vedantin the meaning attached to it is :—*I am the Light of lights ; I am the Sun ; I am the real Sun, the apparent sun is my symbol only. I am the Sun before whom all the planets and all the bodies revolve. For my sake all heavenly as well as human bodies undergo their movements and do everything. I am immovable and eternal, the same yesterday, to-day and for ever. Before me does this whole globe, this whole universe, unfold itself. It goes on turning round and round to bring out before me all her parts—to show me everything that is hers. The earth revolves*

*upon her axis to lay open before me all her sides ; the universe does all sorts of things for me ; the sun sheds lustre for my sake ; the moon shines for my sake, before me.* At my commandment, on account of my presence, all the phenomena in this world take place. Just as it is the very presence of the sun that makes trees grow, the muscles of animals move, or men think, so it is my presence that awakens all. It is mine—the real Spirit's—the real God's—presence that makes everything in this world come to pass. All these bodies—heavenly or human—all sorts of objects, all these creatures, together with their spirits and gods, owe their existence to me ; they live in me, the Sun of suns !

The Light of lights I am. In dreams we see an object not by the light of the lamp, nor by the light of the moon or the sun ; and yet we see it, and know that without light we could not see it. In what light, then, do we see it ? It is the light of my real Self ; it is the light of Atma ; it is *my* light that makes everything visible in a dream. If I see in a dream a diamond, it is perceived by

*my* light. Even the lustre of the diamond is simply a ripple in the sea of *my* light. If in a dream I see the moon, she together with her light is likewise a wave in my splendour. If I see the Sun in a dream, it, as well all its light, is simply like an eddy in the ocean of my glory. So it is in the wakeful state ; the sun, the moon, the stars and everything are simply waves in the ocean of *my* light. I am the Light of lights. I am the Light of the world. In the ocean of my presence, every object—the sun, the stars, the gods—all behave like rings and ripples.

“ I raised the sun from out the sea ;

The moon began her changeful course with me.”

I am the Monarch of monarchs. It is I that appear as all the kings in this world. It is I that appear as all the beautiful flowers in different gardens. It is I that smile with the bewitching faces of all the fairies. It is I that make the muscles of all the warriors move. In me does the whole world live, move and have its being. Everywhere it is my will that is being done. It is my



kingdom that is reigning supreme everywhere. I am manifest everywhere, I feed every being from the minutest animalcule to the biggest sun. I administer to every being his daily bread. I made the earth revolve round the sun; I was there before the world began.

Evil thoughts and worldly desires are things concerning the false body and the false mind, and are things of the darkness. In my presence they have no right to make their appearance. I am the Supreme Ether in which are afloat all the universe and all material ethers. Like light I permeate and pervade every atom and every object. I am the lowest; I am the highest. There is no lowest, no highest, with Me. Wherever human eyes fall, there I am. I am the spectator, I am the showman, I am the performer. In Jesus I appeared. In Mohammad I revealed myself. The most famous people in the world I am, and most disreputable, ignominious, the most fallen I am. I am the *All*, the *All*. Whatever be your object of desire, that I am. Oh, how beautiful I am! I shine

in the lightning; I roar in the thunder; I flutter in leaves; I hiss in winds; I roll in the surging seas. The friends I am; the foes I am. To Me no friends, no foes. Away, ye thoughts, ye desires which concern the transient, evanescent fame or riches of this world. Whatever be the state of this body, it concerns Me not; all bodies are mine. Franklin I was; Newton I have been; Lord Kelvin I am; mighty Rama and lovely Krishna I am. It is I that worked in the brain of Kant. It is I that inspired the hearts of Buddha and illustrious Shankar. It is I that lend light to all Shakespeares and Platos. They come unto Me, the fountainhead, and they are filled, get lustre and shine. All these worldly ambitions bind and drag down the real man. Away, ye gay landscapes and gardens of roses. All of you are in Me; not one of you can contain Me. In Me is this Universe. In Me is everything. What can contain Me? How can I be limited? The world, the *world* is in Me; the universe, the *universe* is in Me! And still I am in each and all. I am in the minds and in the thoughts of each and all. I am in

the throbbing breast of the lover ; I am in  
the laughing eyes of the proud beloved. I  
pulsate in the nerves of each and all. I am  
in you, I am in *you* ! Nay, there can be no  
you and I, no difference. *I AM I!*

I am the unseen Spirit which informs  
All subtle essences ! I flame in fire,  
I shine in sun and moon, planets and stars !  
I blow with the winds, roll with the waves !  
I am the man and woman, youth and maid !  
The babe new-born, the withered ancient, propped  
Upon his staff ! I am whatever is—  
The black bee and the tiger and the fish,  
The green bird with red eyes, the tree, the grass,  
The cloud that hath the lightning in its womb.  
The seasons and the seas ! In Me they are,  
In Me begin and end.

—*Upanishad* (Sir Edwin Arnold, translator).

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I hide in the solar glory.  
I am dumb in the pealing songs,  
I rest on the pitch of the torrent,  
In slumber I am strong.  
I wrote the past in characters  
Of rock and fire the scroll,  
The building in the coral sea.  
The planting of the coal.

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Time and thought were my surveyors,  
They laid their courses well,  
They poured the sea, and baked the layers  
Of granite, marl and shell. —*Emerson.*

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I am the mote in the sunbeam, and I am the burning  
sun,  
“Rest here !” I whisper the atom, I call to the orb,  
“Roll on.”  
I am the blush of the morning, and I am the evening  
breeze ;  
I am the leaf’s low murmur, the swell of the terrible  
seas.  
I am the net, the fowler, the bird and its frightened  
cry ;  
The mirror, the form reflected, the sound and its  
echo I ;  
The lover’s passionate pleading, the maiden’s whis-  
pered fear ;  
The warrior, the blade that smites him, his mother’s  
heart-wrung tear.  
I am intoxication, grapes, wine-press, and musk and  
wine,  
The guest, the host, the traveller, the goblet of crys-  
tal fine.  
I am the breath of the flute, I am the mind of man ;  
Gold’s glitter, the light of the diamond, the sea pearl’s  
lustre wan.

The rose, her poet nightingale, the songs from the  
throat that rise ;

The flint, the sparks, the taper, the moth that about  
it flies.

I am both good and evil, the deed and the deed's intent;  
Temptation, victim, sinner, crime, pardon and punish-  
ment.

I am what was, is, will be—creation's ascent and fall ;  
The link, the chain of existence; beginning and end of all.

---

Lo ! the trees of the wood are my next of kin,  
And the rocks alive with what beats in me ;  
The clay is my flesh, and the fox my skin,  
I am fierce with the gadfly, and sweet with the bee.  
The flower is naught but the bloom of my love,  
And the waters run down in the tune I dream.  
The sun is my flower uphung above,  
I flash with the lightning, with falcon's scream.  
I cannot die though forever death  
Weave back and fro in the warp of me,  
I was never born, yet my births of breath  
Are as many as waves on the sleepless sea.  
My breath doth make the flowers fragrant,  
My eyebeams cause the sun's bright light.  
The sunset mirrors my cheek's rose blushes,  
My aching love holds stars so tight.  
Sweet streams and rivers my veins and arteries,  
My beauteous hair the fresh green trees.

What giant strength ! My bones are mountains,  
O, joy ! the fairy world my bride.  
Nay, talk no difference, wonder of wonders,  
Myself the bridegroom, I the bride.

---

Roll on, ye suns and stars, roll on  
Ye motes in dazzling Light of lights.  
In Me, the Sun of suns, roll on.  
O, orbs and globes mere eddies' waves,  
In Me the surging oceans wide  
Do rise and fall, vibrate, roll on.  
O worlds, my planets, spindle, turn,  
Expose me all your parts and sides,  
And dancing bask in light of life.  
Do suns and stars or earths and seas  
Revolve, the shadows of my dream ?  
I move, I turn, I come, I go.  
The motion, moved and mover I.  
No rest, no motion mine or thine.  
No words can ever Me describe.

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Twinkle, twinkle, little stars,  
Twinkling, winking, beckon call me.  
Answer, first, O lovely stars,  
Whither do you sign and call me ?  
I'm the sparkle in your eyes.  
I'm the life that in you lies.

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“Break, break, break

At the foot of thy crags, O sea!”

Break, break, break

At my feet, O world that be.

O suns and storms, O earthquakes, wars,

Hail, welcome, come, try all your force on me !

Ye nice torpedoes, fire ! my playthings, crack !

O shooting stars, my arrows, fly !

You burning fire ! Can you consume ?

O threatening one you flame from me ;

You flaming sword, ye cannon-ball,

My energy headlong drives forth thee !

The body dissolved is cast to winds ;

Well doth Infinity Me enshrine !

All ears, my ears ; all eyes my eyes ;

All hands, my hands, all minds, my mind !

I swallowed up Death, all difference I drank up ;

How sweet and strong a food I find !

No fear, no grief, no hankering pain ;

All, all delight, or sun or rain !

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Ignorance, darkness, quaked and quivered,

Trembled, shivered, vanished for ever ;

My dazzling light did parch and scorch it,

Joy ineffable ! Hurrah ! Hurrah ! Hurrah !!

—*Rama.*

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## LECTURE X.

### INFORMAL TALKS ON SELF- REALIZATION.

*Golden Gate Hall, San Francisco, January 18, 1903.*

[The following talks deal with the objections raised by the readers of the last lecture on "The Way to Self-Realization" which was printed as a pamphlet in America.—*Ed.*]

We shall take up some of the objections to the way of meditating pointed out in this little book. Most of you have read this book and we will take up some of the objections raised.

Objection I.—The process of Realization you tell us is imaginary ; it has to do more with the imagination and training of thought than with anything else.

To those who make this objection, Vedanta replies :—

Dear Self, reflect a little ; dear Self, just think a little. All this world and all the bodies in this world are due to no cause other





A man suffers from diarrhoea, and the Doctor gives him a purgative and he is cured. The diarrhoea made him go to the bath-room over and over again. Now a purgative taken willingly acts the same way, but there is a world of difference between the two. A purgative is a remedy while diarrhoea is a disease, and while both work in the same way there is a world of difference between them. Worldly thought enslaves you, it is a disease, it binds you and keeps you at the mercy of all sorts of circumstances; every wind and storm can upset you. The diarrhoea of thought is human idea. Take up the purgative which Vedanta furnishes. This is also thought to be a kind of imagination. So is all the thought of the world, but worldly thoughts and human ideas are a diarrhoea, and the kind of imagination or thought advocated by Vedanta is a purgative. Take up this purgative and you will be cured of your malady, your disease, you will be relieved of all suffering, anxiety, and trouble.

In East India people do not wash their hands with soap but with ashes. Ashes

are one kind of dirt, one kind of earth, and the soil which is polluting your hands is also earth or dirt. Even here when the ashes are applied to the hands, and the hands are washed in water, they not only remove the dirt from the hands, but are also removed themselves.

Similarly, the kind of thought which you will have to dwell upon, the kind of imagination, according to the teachings of Vedanta, is like ashes; it will wash you clean of every impurity and every weakness, it will raise you above the kind of imagination which is inculcated in this.

A man dreams, and in his dreams all sorts of things appear. Those things in the dream are mere ideas, mere thought, mere imagination. Suppose he sees a lion, tiger, or serpent in the dream. Do you know what happens on such occasions? When a man sees a tiger, a lion, or a serpent, he is startled at once, and is awakened. The tiger is a kind of nightmare and wakes him up, but this tiger or lion in the dream, although a creation of your own thought, this object of

your dream is a wonderful thought, a wonderful imagination. It takes away all other ideas in the dream, it takes away all other dream objects. The fairy scenes, the beautiful landscapes, the flowing rivers, the majestic mountains of which you were dreaming have all gone after the tiger or the lion is seen in the dream. Now the tiger or lion never eats grass or stones, but the tiger of your dream is a wonderful creation, for the tiger ate up all the landscapes, the woods, the forests; all are gone, it has disturbed the dreaming Self, and at the same time has eaten itself up, it is seen no more when you wake up.

Similarly, the kind of ideas or imagination inculcated in this book is like the tiger in the dream. The whole world is a dream. This tiger will rid you of all false imagination and ignorance, and will at the same time rid you of its own self. It will take you where all imagination stops, where all language stops, it lands you into that indescribable Reality.

Objection II.—If we are landed into this state of Super-consciousness where all cons-

ciousness stops, where all thought ceases, is not that a state of vacancy or emptiness, is it not a state of senselessness? What is the use of taking all this trouble to enter into a state of unconsciousness? We don't want it.

To this objection Vedanta replies. "Brother, nay, my own Self, just reflect, be not in a hurry. There is a whole world of difference between this state of Realization and the state of fainting or swooning. One thing is common to both, all thought stops in both. In a swoon there is no thought, and in the state of trance or Realization there is no thought, yet there is a world of difference between them."

In the swoon, the mind stopped thinking and this stopping of the thinking caused excess of inactivity, and through this excess of inactivity the swoon was produced. In the swoon thought stops through lack of activity, the swoon resembles death, but the state of trance or the state of Realization is all energy, all power, all knowledge, all bliss.

You know the absence of light is called

darkness. If we enter a room where there is very little light, we are able to see nothing. Super-abundance of light is practically darkness also for the eyes of man. Could you see into the dazzling sun at noon? If the light of the sun were more excessive than what it is to-day, if it were multiplied ten times, no man could ever see. Science tells us of the phenomena of the polarization of light. Where two rays of light are in opposite directions, the eyes of man cannot see; there is darkness. Excess of light is also darkness for the eyes of man, and the want or lack of light is also darkness for the eyes of man. Darkness caused by lack of light is one thing, and darkness caused by excess of light is another thing.

Similarly, stopping thought by the state of Realization is the opposite to the stopping of thought in a swoon or deep sleep. We mark the difference in the after effects of the two.

One man is suffering from epilepsy, that person when he received the shocks of epilepsy is left enfeebled, weakened, undone,

lost : but when suffering from that shock he was senseless.

Another man enters into this state of Realization, or concentration, and all his mental activity has, as it were, stopped for the time, and the stopping of thought in this state is similar to the stopping of thought in the case of the man attacked by epilepsy, but mark the difference. The man in epilepsy is weakened, enfeebled, undone afterwards, while the man after descending from those delectable mountains of the state of Realization, after leaving that state of ecstasy, is full of energy, full of strength, full of bliss and full of knowledge, he can heal and strengthen others, he can raise and elevate others, and is far, far from being himself enfeebled or weakened. So you see that the stopping of thought in Vedantic Realization is quite the other extreme to the stopping of thought in a swoon or fainting condition.

Objection III.—We say we want life, we want life, we don't want inactivity.

Vedanta says, "Be not inactive, go on

desiring, do not stop," Truth is very paradoxical; both sides must be taken into consideration. Those who think that Vedanta teaches pessimism are mistaken. Vedanta teaches you the right way of conducting yourself, in order to keep the whole world under your control.

We will take up the question of Desire.

Vedanta does not mean that you shall live a life of inactivity, never; always a life of activity. One's desires according to Vedanta are all right, but we must make the right use of them. What is desire? Desire is nothing else but Love. Usually the word 'love' means intense desire for an object. If love is intense desire for an object, then all *desire* is nothing else but *love*, and they say that God is *love*, therefore all desires are God. That being true, how happy is the man who realizes his own life to be one with all desire and then feels that he himself, his own true Atman, is contained in the whole world in the form of desire and is governing and ruling it. How happy does that man become who realizes his



unity with the all-ruling force of desire, who feels that "I am the source of all desire;" "All desire is due to me," the father, the origin, the fountain-head, the spirit of all desire in this world, that am I; thus I rule the whole world by the reins of desire. The reins are in my hands, I am he who holds these reins and rules these bodies. All hatred, all animosity stops the very moment you reach that point. The desires of friends or foes are my desires. I am the Infinite power which governs or rules those desires. The yearnings and cravings of this person or that are mine. O happy I, the true Atman, the Governor of the whole Universe.

People make a wrong use of desires; they turn things topsy-turvy. If desire is love and love is God, Vedanta requires you to realize that *you are* all desire; but do not make a wrong use of it, do not make a mistake by calling one desire yours and all other desires some one else's. Desires are pernicious when one works against another. All desires are like waves, ripples, eddies in the one ocean of Love. The whole

universe is made up of one Infinite Ocean of Love, what you might call Love. The stars are held together by Gravitation. Gravitation is attraction, and that is love. All chemical combinations take place through the force of chemical affinity. That is love between atom and atom. Love between atom and atom is called affinity. Love between one planet and another is called Gravitation. Love between molecules is called affinity. This book is held together by the force of Cohesion. Cohesion is Love.

The whole world is like the waves and ripples in one great Ocean of Love, and Science has shown, Lord Kelvin and others have shown that "all matter is nothing else but force." Now force in this world is manifested chiefly as Gravitation, Cohesion, Chemical Affinity, Electricity, Magnetism, Light, Heat, etc.

Magnetism and Electricity, what is there in them? You find attraction. Heat seems to disunite apparently, seems to separate particles, but Science proves by looking at matter from another stand-point, that which is disso-

lution or separation from one stand-point, is love and attraction from another stand-point.

The whole world is simply the eddies and ripples in the Ocean of Force. That power, that energy or force is, according to Vedanta, your real Self, the same you are. Realize that. That same power and energy or force is called Love.

The theory propounded by Darwin and other Evolutionists, as based upon struggle for existence, is supplemented or complemented by thinkers like Drummond; they show that Evolution takes place not only through struggle and war, but mostly through love, character and attraction.

All desire is love, and love is God, and that God *you are*. Realize your oneness with that and you stand above everything. People look upon these eddies or rings of desire as separate from the ocean in which these eddies and rings are.

For instance, here is a lake and we say, "Come, child, look, here is a beautiful calm lake." After a while there comes a storm

and on the smooth, unruffled surface of the lake there are some breakers, ripples, waves, and you say, "Child, see, here are ripples, eddies, breakers," and we forget the calm water, but think only of the new forms upon the lake. Even now when the lake has those eddies, those breakers, even now the lake is water and the breakers are the same water as the lake.

The water was there when the surface of the lake was smooth, and the water is there now when the surface of the lake is ruffled or disturbed, but new forms, rings, etc., have made their appearance and we do not tell the child to come and see the water, but we call the child's attention to the eddies and breakers. Here the form of the eddies and the breakers has cast the water into the shade. Rings or ripples have covered the lake, the idea of ripples overshadows the idea of water or lake. Similarly in the case of men, the desires are a kind of ripple or eddy, a mere form; this form of desire overshadows the idea of Reality. The Reality is overpowered by the form. Vedanta requires you to con-

sider the form, not to ignore it, but while considering the form of the ripple or eddy, do not ignore the Reality which underlies it. Thus when some one retaliates, you are insulted, you get mortally offended. Realize the law. The law is that you have made your own mind out of harmony with nature, and that man comes and shows you that you are out of harmony with nature. Cure yourself and that man will not insult you. That is the law. Religionists ought to take it up. The very moment you are in a state of despair or at war with nature, the whole world will stand up against you.

Cultivate peace of mind, fill your mind with pure thoughts and nobody can set himself against you. That is the law. Vedanta says, 'Do not make a wrong use of the desires of others or of your own desires.' If you keep your balance, all those desires which are manifesting themselves in your mind will be overcome, will most certainly disappear. If you take the right attitude towards them, then will be realized in a most marvellous way in due time. It is by keep-

ing the wrong attitude toward your own desires that you pervert matters and bring about undesirable circumstances.

Make a right use of these desires which appear in your mind. How is that to be done? Let us illustrate. Here is a man riding on horseback to some distant place. The horse seems to be fatigued, the man must feed the horse, but then the hunger or fatigue of the horse he does not attribute to himself. He knows that the horse is hungry and fatigued and he will attend to his needs, but he will not attribute to himself his fatigue. He attends to the horse but he does not get himself in a rattled, disturbed or unhappy condition.

A man of Realization or a true Vedantist looks upon this body, just as the horseman looks upon his horse. If the body is fatigued, if the stomach requires food or drink, he will give to the body the required food and drink, if it be available, but he will at the same time keep himself above hunger and thirst. It seems a strange idea, but when you begin to practise it, you will realize it in no time ; it is practical.

Hunger and thirst are of the body and are felt by the mind but he himself, the true Self, is not pained or disturbed. He who realizes his own Divinity, which is God, is not pained or disturbed by the fatigue, hunger or thirst of the body. The fatigue and hunger of the horse do not disturb the rider ; they are felt, but are no cause of pain. Similarly environments and circumstances of the body require certain objects. Those objects are needed by the mind and intellect in order to perform their necessary functions, and are like desires. These desires of the mind are seen by a Vedantin, but even while the mind is observing these desires, a man of Realization keeps his head above water, he is above desire. No desire becomes the cause of pain to him. Just as a bird when sitting upon the twig of a tree keeps perched there for some time, the twig of the tree moves this way and that, but the bird minds it not, the bird is all right, he knows that even if the twig breaks and falls to the ground, he has his wings. He is, as it were, always on his wings. He is sitting

on the twig but is yet above it. Apparently he is dependent upon the twig, yet in reality he is above the twig. Similarly, Vedantins may appear to possess the desires of the ordinary man, yet they are above them. When a Vedantin loses an object of desire, he cannot be grieved or sorry. People possessed of all sorts of desires, sigh and weep when an object of desire leaves them, because they are dependent upon it. The Vedantin does not depend upon it.

Here is a pencil, it belongs to a person. If it be lost, are you sorry? No. You may search for it, but if it be not found, it matters not to you. Suppose however that you lose \$ 5,000. Oh, that will break your heart. You search for the pencil, and you also search for the \$ 5,000 which is lost, but there is a world of difference in the manner of search. You search for your \$ 5,000, with a broken heart, but you do not search for the lost pencil with a broken heart. To the Vedantin the loss of the \$ 5,000 is as the loss of the pencil. We will illustrate the point by a story.



In India a sage was passing through the streets of a large city. A lady approached him and asked him to go with her to her house. She beseeched him to be kind enough to visit her home. He went with her and when at home she brought the sage a cup of milk. Now this milk was boiling in a pot and there was a good deal of cream gathered on the top of the pot, and when the milk was poured into the cup, all the cream fell into the cup. In India women do not like to part with cream, and so it worried her, disturbed her very much to see that nice cream fall into the cup, and she exclaimed, "O dear me, dear me." She added sugar to the milk and then handed the beautiful cup full of milk to the sage. He took it from her, placed it on a table and began to talk about something. The lady thought he did not drink the milk because it was too hot. At last he was ready to leave the lady's house, and she said, "O sir, will you not do me the favour of drinking this milk?" Now in India ladies are always addressed as goddesses and the monk replied, "Goddess, it is not worthy of

being touched by a monk.' She said, "Why, what is the reason?" He replied, "When you poured the milk, you added sugar and cream, you added, something more still, you added "Dear me", and milk to which "Dear me" has been added I will not have. She was abashed at the answer, and the sage left the house.

Giving milk to the sage was all right, but to add "Dear me" was wrong. So Vedanta says, do work, entertain desires, but when you are doing something, why should your heart break. Do not add that. Never, never add that to the act. Do the thing, but do it unattended as it were; do not lose your balance; adjust yourself to circumstances and you will see that when you do things in the right spirit, all your works will be crowned with success, most marvellously and wonderfully.

Now, to adjust your position, how to remain in equilibrium? The great difficulty with people is that all their relations and connections are unscientific, impure, and loose. Vedanta says that your relations and connections ought to be an aid to you and not

an obstacle. Every thing you meet in this world should be a stepping stone instead of a stumbling block. Convert your stumbling block into a stepping stone.

You know that if this be a dark room and we enter it, we see nothing at first, but when we keep looking in the dark, all the objects in the dark room will be seen ; by keeping an intent watch, all the objects will become visible.

Vedanta says that all these connections which are blinding you, which are keeping you from your true Reality or God, you should see through them, observe them, watch them intently, and they will become transparent ; you will be able to look through them and be able to see Divinity beyond them. It will seem strange at first, but by and by it becomes practical. By adjusting your position, by looking at things in the right way, all relations, all our connections become as transparent as panes of glass ; they do not hinder our vision. Thus Vedanta requires you to adjust your position, so that everything becomes transparent, not an obs-

truction ; nay it is possible for you, if you rightly understand Vedanta, if you comprehend its teaching, it is possible to convert stones not only into transparent panes but into lenses, into spectacles, aids to vision, not obstructing but adding to vision. The microscope helps, it is no drawback.

If one ton or more of fodder is carried on the back of an elephant, the animal must bear that weight, he has to carry that weight with difficulty and by exerting strength. Here is a ton or more of grass, fodder or hay carried upon the back of an elephant and this weight is a source of trouble and inconvenience to the animal, but when the same grass, hay or fodder is eaten by the elephant, as he assimilates it and carries it as his own body, does not that same burden become a source of strength and power to the elephant ? Certainly.

So Vedanta tells you to carry all the burdens of the world on your shoulders. If you carry them on your head, you will break your neck under them ; if you assimilate them, make them your own, eat them up, so to speak,

realize them to be your own Self, you will move along rapidly, your progress will become wonderful instead of being retarded.

When you realize Vedanta, you see,—O wonder of wonders !—you see God, you eat God, you drink God, and God lives in you. When you realize God, you will see this. Your food will be converted into God. God's eyes protrude every object. A Vedantin's eyes make God of everything. Every object here is the Dear one, Divinity, God facing us on every side, staring at us from every nook and corner, the whole world is changed into a paradise. Thus, Vedanta does not make you unhappy by taking away your desires, but Vedanta makes you adjust these desires and makes them subservient to you ; instead of being tyrannized by them, it wants you to become their master.

Here is a horse and one man catches hold of the horse's tail ; the horse kicks and rears and runs fast, jumps, and drags him on and on. Is that a desirous or easy situation ? This is the way of the people of the world. Desires are as horses, and they have hold

of the tails of the horses and the horses (the desires) drag the people after them and place them in a wretched, miserable situation. Vedanta says, "Do not catch hold of the tail of horse of desire; be the master, not the slave or the subject, of the situation. You can master the body when you realise your true self. When you realize the Divinity within, then alone you can master and not otherwise.

There is still another objection :—Will there not be re-action if we go on concentrating our mind, thought and energy in the way pointed out in this book? Will it not revert upon the brain, will it not weaken it?

No. No. Rama tells you from personal experience that strength and strength alone will come to you day after day ; no weakness, but power, vigour, immense power will come to you. A few words must be said as to the method of practice.

In the morning or at any time, when you begin to practise the methods pointed out in this book, your mind will merge into a state of divinity, ecstasy, super-consciousness. When that state is reached, do not continue

repeating OM. Stop ; let that state remain as long as it pleases ; gradually the worldly or body-consciousness will come up of itself. Don't force anything, don't force the repetition of OM. When that state is reached, the body-consciousness will come up readily. It may be that many of you may be able to remain in that state of super-consciousness for half an hour, perhaps for one, two, or three hours or more ; but to-morrow you will be able to keep up that state for a longer time. Day after day the time will increase until in this way gradually by slow degrees your spiritual power will increase.

Rama does not advise those who are beginners in this practice to devote more than half an hour to this. Rama advises that they should limit themselves to 20 or 25 minutes of this practice, but those who have engaged in this practice before will of themselves increase the length of time which they devote to this practice.

In general the rule is that the most spiritually minded and those persons who have already done something in this line of

thought will realize more than those who are beginners. The more you are interested and intensified with this thought beforehand, the more you will like to remain in that state for a longer period.

One thing more: when you begin to concentrate the mind, and realize your God-consciousness, some idea or ideas will spring up before your mind. At that time go on chanting OM and at the same time take up this thread of thought which makes its appearance in your mind and finish it.

At the time when a man is chanting OM and has the Holy Infinite around him, when a man's mind is determined to make spiritual progress, if a worldly thought comes up, that thought ought to be concluded in such a way that it may, in future life, be a state of conduct. Now pay attention to this, and whether you have ever experienced these things or not, they will come up, and these thoughts are apt to oppose you, and Rama's words will be of benefit.

Suppose you begin to chant OM, and while chanting it, the thought of love or



hatred for some object comes up. There the idea was that this thought should not have intruded and obstructed your onward flight. What shall you do with this thought? Take it up and eradicate it, root it out from your mind for ever. How? This thought will be rooted out by knowledge only. The thought of hatred enters the mind, take it up, begin to realize and dissect it, find out its true cause; you will always see that the true cause is ignorance, weakness, this Self attributing the I to the body, the idea of I am the body etc. Ignorance of this kind is always the cause of these intruding thoughts entering while one is concentrating the mind. In such cases Rama says, 'Analyze these thoughts and through knowledge eradicate them and continue chanting OM. While chanting OM, make strong resolutions and firm determinations to withstand all these thoughts in future, make firm resolutions to overcome all these selfish motives in future. These strong determinations and firm resolutions once made, will build up your character and strengthen

your moral sight ; your ethical power will be of great aid to you in moving about in the world, in your worldly business.

Suppose about half an hour is spent in eradicating that idea, in strengthening and overcoming that thought, in chanting OM, and suppose all the time is taken up in overcoming that thought or idea and there is no time to get into the state of super-consciousness, never mind. If the super-conscious state be not reached that day, never mind, it will come some other day. If on that day one evil thought has been overcome, your character is strengthened ; if you are enabled to resist and overcome temptation in this life, you have a lovely character for the future and that is enough in itself. Thus will your character be formed, and thus will your spiritual powers be enhanced day after day. As to your concentration, let it come or not. Sometimes even hankering after Realization or Truth is a drawback, a hindrance to achieving that state.

Some people say "O sir, we want some method of concentrating the mind, some method of Realization. We don't want lec-

tures, we don't want reading matter." These people are mistaken. What is the obstruction which clouds your way, which keeps you away from this Divinity, this God-consciousness, Realization? It is your ignorance, and what is ignorance? Doubts, misgivings, worldly notions, false ideas, these are ignorance. False ideas, worldly thoughts, evil propensities are ignorance, these are the clouds which obstruct your progress. Lack of faith is ignorance. One who doubts not as to his oneness with God is always in a trance. It is your doubts and misgivings which keep your minds in a wandering condition, it is your doubts which lead you astray. A man who reads such literature, who investigates these matters, who studies, is by slow degrees overcoming all his doubts, conquering all his misgivings; that man when walking, talking, eating or drinking is in the same state as the ordinary man when sitting still, with closed eyes, and concentrating. There is more power in this ordinary state than in most men in the extraordinary state.

OM! OM!! OM!!!

## LECTURE XI.

### INFORMAL TALKS (*Continued*).

#### SOME OF THE OBSTACLES IN THE WAY OF REALIZATION.

*Ques.*—Does the Self, the doer of actions, remain unaffected? Is the Self cognizant in any actions of persons?

*Ans.*—No. The true Self, the real Atman, is neither the doer nor the enjoyer according to Vedanta. If it be the doer or enjoyer, then it could not remain unaffected. The doer and agent in you is the apparent self and not the real Self, and this apparent self again derives all its energy, all its life, from the real Self.

This is a very knotty question, and if we begin to enter into the details of the question, it would take about three hours, so Rama will simply give an illustration and then stop.

Suppose in an illusion you see a snake in a corner. You seem to see a snake, but when you go to touch the snake, it is no more a snake but simply a rope; thus the snake is located in the rope, as it were, but in reality it is not. Apparently the rope was the supporter, the upholder of the snake, but in reality the rope did never support nor uphold the snake, the rope gave no quarters to the snake.

Thus from the stand-point of illusion, it is the rope, and the rope alone which is the supporter and upholder of the snake, but from the stand-point of reality, the rope was never a snake but always a rope and the snake did not exist. Similarly, from the stand-point of the intellect and the reasoning self, which is in illusion yet, it is the true self, the Atman, God, which supports and upholds all your actions, all your life, all your energies and strength. From the stand-point of your conception or worldly illusion, it is the Atman only that supports and upholds everything, but from the stand-point of reality, and Truth itself, the Atman or the real Self was never the supporter, the upholder or the bearer of

any acts, anybody, or anything. Suffice it to say that there are two different stand-points. From one stand-point the true Atman does everything, and from the other stand-point the Atman is entirely free and never does anything.

Now we may take up some of the obstacles in the way of Realization. We have been discussing this subject for some days, and to-day Rama will lay before you one of the most dangerous obstacles in the way of Self-Realization. It is criticism ; criticism from within and criticism from without.

We will take up criticism from without. Somehow or other most people have an intense habit of criticizing others, and so long as you have this habit of judging others or finding fault with others, or looking on the dark side of others, you will find it very difficult to realize God.

Here is a child. It has no thief in him, and if in the presence of the child a thief enter, he can carry everything away, for the child has no thief in him, and for the child there is no thief outside; and so when you

try to detect the thief outside, you put the thief within you.

When you try to discover faults or blemishes in others, you are inviting blame or faults to yourselves. When you fire a gun you shoot another body, but the gun will recoil and you will also get a shock, the gun will react against you. When you blame or find fault with others, you will also get some of the fault yourself, for this is the law. Not to find fault with others is not so much to spare others as to spare yourselves. You must rise above all this blaming, criticizing, fault-finding spirit.

It is very much easier to discover the mote in your neighbour's eye than to detect the beam in your own.

Remember it always that when sending out thoughts of jealousy and envy, of criticism, of fault-finding, or thoughts smacking of jealousy and hatred, you are courting the very same thoughts yourself. Whenever you are discovering the mote in your brother's eye, you are putting the beam in your own.

In order to have mercy on yourself, you

must give up this fault-finding and this denouncing of others. Remember that for that person such and such an act may be good and at the same time that same act may be very injurious to you. You may give up the act which you blame in him but you need not blame him for that act.

Do you know why the habit of fault-finding and criticism is universal? There is some good foundation for it.

Why do people criticize others and who are they who criticize the most? Weak persons, ignorant people are the ones who criticize most; always. The reason of this is that through the spirit of criticism they want to protect themselves. It is the principle of self-defence and self preservation, appearing in the form of criticizing others.

One man sees another party doing something which if done by himself would have harmed him; so he begins to hate that act; he must necessarily hate that act, for if he does not he cannot refrain from doing that same act, he cannot remain unpolluted or unscourged by that act. There was a possibility of contagion



by that act, so the person liable to catch contagion from his neighbour begins to criticize others, and by that criticism he lies in safety, he thinks that so long as he criticizes his brother he will keep himself free ; but then this shows only the bright side of criticism, and shows that criticism is indispensably necessary at certain stages of our spiritual progress.

The dark side of this spiritual progress is that those weak persons make a mistake of beginning to hate and despise the person on account of the vicious acts of that person. These mistakes you might blame and criticize, these deeds or sayings you might blame or criticize, that vicious attitude of mind of your neighbour you might criticize, but you have no right to begin to hate or despise the person. There is an old saying "Hate sin but not the sinner."

Now is it practical to hate the sin and love the sinner ; is it practical ? Yes, it is very practical. It may not be for the people who have not solved the problem in that way. A little knowledge is all that is wanted.

Just mark, the act you hate in another, the same act which if done by you would have marred your course and retarded your progress, may be right when done by another. You may say sin is sin always. Where comes the difference ?

If you begin to call particular acts sinful and other particular acts virtuous, then you make a mistake. No act is sinful or virtuous by itself, just as the cipher or zero by itself has no value, but place the cipher to the right hand side of a decimal point and it increases the value of the expression ; place the cipher to the left hand side of a decimal point and it increases the value of the expression, but by itself the zero or cipher has no value. Similarly, no act by itself is virtuous or vicious.

The difficulty in hating sin and loving the sinner lies in your misunderstanding the nature of sin. Just as people begin to personify God, when they begin to make much of the body, and of their property ; just as people begin to have fetishes and personifications, the same ignorant tendency of the people leads them to fetishing and objectifying and

magnifying particular acts, and they begin to stamp certain acts as heinous and other acts as virtuous. Remember, religion is a thing of the heart and virtue is a thing of the heart, so is sin. Sin and virtue have to do altogether with your position and frame of mind.

It is not the body but the soul that is to be reformed ; it is the mind that is to be regenerated. You have to be born of the spirit. Just as "Dust thou art, and to dust thou must return" was not spoken of the soul, similarly, "You have to be born again of the spirit, you have to be regenerated" is not to be spoken of the body.

If, for example, a baby in your house drinks milk from its mother's breast, would it at this your advanced age be right and good for you to drink of that mother's breast ? No, a grown up, a stalwart man should not live in the house on the mother's milk ; he cannot live on that, but the child does that. There you see it is right for the child to live on that milk, but not for you. For you it would be a sin to do that. At a mature age to live upon the milk of the mother is a sin, but for the child

it is no sin ; the child does that which is not right for you to do, but does that make you hate the child ? It is a sin if you do this and consequently you hate the sin but not the sinner.

For the child it is not a sin, for you it is a sin, and then you hate what is a sin to you and love the child. That particular act is a sin from your stand-point but not from the stand-point of the child. So remember always with all sins in the world the same is the case. Regard all those deeds and acts which if performed by you would be harmful or sinful as worst sins, despise and loathe such acts of the world but hate not and despise not the doers of those acts or deeds. You have no right to misjudge them.

There was a great Persian author, Sadi, who was famous and whose works have been translated by Emerson in English. He writes that when a boy, he was going to Mecca, the holy land of Mohammad. It was the custom that all the people in that company were expected to get up at dead of night and pray. One night Sadi and his father got up and

prayed but some of the company did not. They were sleeping, and Sadi pointed to them and said complainingly to his father. "See, how worthless and lazy they are, none of them woke up and prayed ;" and the father replied sternly to the boy, "O Sadi, O dear boy, it were better for you to be asleep like them and offer no prayer than to be up and offer prayer and find fault with them and criticize them ; this is a worse sin than to say prayers and not to worship God."

If you have done something very charitable and very great, and your fellows have not, if this great deed puffs you up and you find fault with and criticize your neighbours, have you gained in virtue, are you nearer to God ? No, no, you have simply exchanged one vice for another kind of vice, your evil deeds and acts given up were like so many copper cent pieces which you exchanged for silver dollars, the silver dollar is criticism, this fault-finding spirit. There you are the same, you have one vice left. Originally you had perhaps one hundred vices, but now you have but one vice, but that vice is equivalent

to the other hundred, so it does not bring you any nearer to the true Renunciation.

If the world has not regarded this criticizing and this censuring spirit as a heinous sin, then the world is to blame ; but experience proves that the man who does something wrong but who has a loving heart, the man whose deeds are not pious in the eyes of the world but whose soul is tender, whose mind is gentle, whose spirit is softened, and near to God, that man who is mild, that man is nearer the kingdom of Heaven than other philosophers.

In the Bible the Pharisees were very pious, their acts and deeds were very pious, but those Phillistines lacked that tender, kind, and loving spirit ; these people had this censuring, fault-finding spirit in them, which kept them farther away from Christ than Mary Magdalene, the woman who had to be stoned, a woman whose character was not the purest, a woman who was not immaculate. This Mary Magdalene had not in her this fault-finding, this censuring, this blaming spirit, she had that spirit of love in her and she was nearer

to Truth, she was nearer to the Kingdom of Heaven than the Pharisees.

In a poem written by Lee Hunt whose substance is as follows, this idea is brought out so clearly.

There was a certain Sheik—. He saw in one of his visions an angel writing the names of people in a book. The Sheik asked. "What are you doing, Sir?" The angel replied, "I am writing out the names of those who are the nearest and dearest and greatest worshippers of God." And then Sheik—put down his bead and was dejected and he said, "I wish I had been a worshipper of God as others have; I never pray, I never fast, I never attend church, I shall be debarred. I shall not be able to enter the Kingdom of Heaven. The angel said "Can't help." Then Sheik—put another question to the angel and said, "Will you ever put down a list of those who love man and the whole world and not God?" The Sheik said, "Put down my name as worshipper of man." The angel disappeared. The Sheik had a second vision and in the second vision the angel reappeared with

the same book, and when he was turning over the leaves of the book and had revised it all, the Sheik inquired what he was doing and the angel said he had revised it, he had written down the worshippers of God in order of merit, and the Sheik asked if the angel would allow him to look at the register, and lo! to his great surprise, the Sheik, who had given his name as a worshipper of man, found his name at the top of the list of worshippers or devotees of God.

Is not this strange? It is a fact.

If you worship man, or in other words, if you look upon man not as man but as the Divinity, if you approach every thing as God, as the Divinity, and then worship man, then you worship God.

This criticizing, censuring, blaming, fault-finding with men is not worshipping God, this giving away of presents is not worshipping God. In the Bible we are told that people told Jesus about the mother and father who were waiting outside for him. Christ pointed out to the multitude and said, "Behold my mother and my father, look upon the faces of them as upon your own."



You see your own faults and hate not yourself, and if you find faults in your friend, try and keep yourself away from those faults, but hate not. They are God, recognise the Godhead in them.

Here is a man who is in the service of the State, a man who does some official duties of the State. He conceives the idea of leaving all his state matters and goes to the President and devotes all his time to him and forgets his own duties. Will such a man be kept in office? No, never, he will be turned out.

To worship the President you must take care of your own duties, you must worship, as it were, those acts and deeds which are yours as a servant of the State. Similarly, if you make it a point to profess Religion in your Church and in your rosaries, it is like going to the President and beginning to rub his feet, and bowing down before him, but that alone will not do.

To worship God in the best way is to worship the Divinity and God in your friend. When you have reached the point where you begin to feel the Divinity in the friend, where

their mistakes and errors do not keep you offended ; their errors and mistakes do not blind you to their Divinity ; when that Divinity is in no way clouded, then you will be in a position to realize the Divinity within yourself.

Here is the whole difficulty put in a nutshell. Why do we not find Divinity in the foe ? It is because we find fault with him. People must cease to find fault, and see Divinity all around. Believe in the Divinity present in everybody, see the Infinity in everybody. Very often we find people like Nero, who are very religious, very moral in their youth, yet turn out to be very wicked. Henry V of England was very wicked in his boyhood, but he turned out to be very good in his after-life. Thus, do not try to stereotype the character of anybody, for some people who are bad to-day may turn out to be very good to-morrow. Sir Walter Scott was a dunce when a boy, but he was a grand man in after years. Sir Isaac Newton got punished several times for not solving his sums in Arithmetic, but look what he became in after years.

Mary Magdalene was very wicked in her early youth, but later on when she came in contact with Christ, she was a very pious lady. She became a disciple of Christ. The ordinary sinner of to-day may turn out to be a saint, to be the purest man after a while. Remember that if a man is doing wrong, you have no right to stand against him and hate him. See the Divinity in him, see God in everything and everywhere. If anybody is thinking evil thoughts of you, if other people find fault with you, are you to retaliate? No, no. Never!

When Socrates was in prison and before he was given hemlock, the disciples gathered around him and wanted him to leave the prison and escape; they wanted to bribe the jailor and send him off. Socrates asked them whether bribery and breaking the laws of the State were lawful? They said, "Never." Then he asked, "If this be not lawful, why ask me to escape, why ask me to do what is unlawful?" They said, "These people have done wrong, they have not exercised the law in the proper way, and so it will not be wrong

to escape," and he said, "Do you want me to retaliate, to break the law, to do that which is unlawful because others break the law? If I break the law, it can never correct the error, it can never be consistent with the statement made by you before that law breaking is never lawful. Two blacks never make a white. If others criticize and blame, why should we do so; if we do as others do, we simply add to the original wrong and matters are never mended."

How do criticism and evil thoughts injure you? They injure you only when you receive them; if you do not receive them, they will not injure you. Just as if some one sends you a letter and you receive it, it will be either good or bad in its effect upon you. But if you do not open the letter, if you do not receive it, or if the letter is left in the Post Office, it is sent back to the sender. Similarly, if other people send evil thoughts and you do not receive them, then those evil thoughts are sent back; but by receiving and accepting these thoughts you pervert matters. Receive not their criticism. How? By asserting your

Divinity, by keeping in your centre, by living in the Spirit, by realizing the Truth.

The following is a poem which was written when the mind was no mind. The substance of the poem is to feel the presence of God, to bring God close to you, when these walls, these veils, these masks of criticism are no more in your body, are removed in others, and God is felt.

“So close, so close, my darling, close to me.”

By darling is meant God, the Infinite.

The same is it that makes the hair grow, the same is it that makes the blood flow in the veins, the same is it that gives you the power to see or to speak. In your speech is God, in your seeing is Divinity, in your act of hearing is Divinity present, and that Real self, that Divinity of which you are so full is this same Divinity appearing in your friend, your brother, your relations, and your enemy. There are no enemies when you feel Divinity. When you shut your eyes to Divinity, then foes come. Feel, feel that bliss which you seek ; that Divinity is so close, so near to you.

Rejoice, rejoice ! the objects of your desires, consciously or unconsciously, have God for their object. Have not all desires happiness for their object, and is not happiness God ? O, realize.

“ So close, so close, my darling, close to me !  
 Above, below, behind, before, you be.  
 Around me, without me, within me, ‘ O me ’ ;  
 How deeply, immensely and intensely you be.

My baby, my lover, . . . . .  
 . . . . .

All ties broken, all other connections snapped, all ideas of *meum* and *teum* left behind, all worldly connections put up in the background.

Divinity and reality so prominent ; the Self realized to such a degree that all selfish ties are snapped ; this was the realization. So long as those ties remain most pronounced for you, realization is not there. That is the law. There is wondrous truth in the words of Christ, “ Sell all thou hast, give to the poor, and follow me,” but the people are afraid..

O modern civilization, you must recognize and realize the truth in the doings and sayings of Christ. Here is Vedānta telling

you in strong language that you cannot simultaneously serve both God and Mammon. The moments of realization are those when all thoughts of worldly relations, worldly connections, worldly ties, worldly property, worldly desires, worldly needs are all melted into God, into Truth.

My baby, lover, father, sister, brother,  
My husband, wife, my friend or foe; my mother :  
O sweet my Self, my breath, my day, my night,  
My joy, my wrong, my right.  
Gay garments of love, thou changest aright.  
How charming are the colours at daybreak put on.  
O Truth, O Divinity, O God, I have nothing else.  
I have no ties and my relation is only with Thee.

I never waver. If I am careless, it is but teasing, teasing my loved one, for I have to tease only Thee.

“O home, sweet home, my bedstead, my support.” Please fill your souls with the idea that the Divinity is your bedstead to lie down upon.

Feel that you lie upon God.

“Hold on just a moment, I see what I bought,  
O see the Almighty I am ; I forgot.”

The thing purchased or bought, that I am, my Self. That which you purchased is what you have always been.

“The dazzling glory, my chariot of sun.  
Quintessence of Godhead, restorer of sight.”

OM !      OM !!      OM !!!

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## LECTURE XII.

### QUESTIONS AND ANSWERS.

*Lecture delivered on February 26, 1903.*

*Ques.*—What is it that says, “I am not this body, I am the Atma, I am the Self?”

*Ans.*—In the Real Atman there are no words. From the stand-point of the Real Self there is no possibility of making a statement of this kind “I am Brahma, I am this or I am that”; no words can reach the true Atman, the Atman stands above all words. Thus the statement “I am Brahma, I am the Atman, I am Divinity” cannot be made by the Atman, because the Atman transcends all words. This statement is made by the intellect (Sukshma Sharir) or any other name you may give it. The question is if the mind makes the statement “I am Brahma, I am Divinity,” the mind and intellect are not

Brahma and therefore are not justified in making the statement. Vedanta says, from one point of view, mind and intellect are not Brahma; but on the other hand, the mind and intellect are nothing else but Brahma, even the body is nothing else but Brahma, and everything in the world is nothing else but Brahma. Just as when we say that the black snake is a rope, the attribute 'rope' does not belong to the snake in the same way as the attribute 'black' belongs to the snake. The snake is black. Here the attribute 'black' belongs to the snake, but when the statement is made that the snake is a rope, the rope is not an attribute of the snake. Similarly, when we say that the mind, body or intellect is Brahma or Atman, then Brahma or Atman is not an attribute of the mind, intellect, or body. The one meaning is that the mind, the intellect, or the body denies its apparent self, and finds Divinity or God. So when we say "I am God, I am Divinity," it does not mean that God is an attribute of mine, as when we say "I am king," for king is an attribute, but God is no attribute of

mine. This statement "I am God" is not such a statement as "The snake is black." If the statement "I am God" were a statement which made God your attribute, then it would have been an irreligious statement, but as it is, the statement "I am God" means that the apparent self is to be realized as an illusion only, and the true Divinity is to be manifested in its full growth. *O ! Divinity I am.*

O people of the world, if you call me Swami or Rama, if you call me this or that, you are mistaken. Divinity I am; this body I am not.

A man was asleep, and in his sleep he found himself detected as a thief; he found himself a beggar; he was in a wretched condition. He prayed in his dream to all sorts of gods to help him, he went to this and that court, he went to this and that lawyer, he went to all his friends and sought their help, but there was no help. He was put in jail and he cried bitterly, for there was no help for him. There came a snake which bit him and he felt excruciating pain, and this pain was so great that it woke him

up. He ought to have thanked the snake which bit him in his sleep. Whenever we dream sad and horrible things, whenever we have the nightmare, we are awakened. So the snake in the dream woke him up, and he found himself sitting in bed all right, he found himself surrounded by his family, and he was happy. Now, we say in the dream he was bound, and he sought release and in the dream the snake came and bit him and this snake was the same as the other objects in the dream with this difference that this snake woke him up, it startled him. It ate him up. We do not mean that the snake ate the man but that it ate the dreaming ego of the man; the dreaming ego of the man was as the other objects in the dream, and this snake not only destroyed the dreaming ego of the man but it destroyed all the other objects in the dream *viz.*—the jail, the jailor, the turnkey, the soldiers and all the rest. But this serpent was a strange serpent, it did something very extraordinary, it ate up itself, because when the man woke up, he no longer saw this strange snake.

According to Vedanta, all this world that you see is but a mere dream, is Maya, and what about yourself who sees the dream. You are the dreaming ego, the dreaming culprit, or the thief &c., and all your friends and other people are the companions in prison; from whom you seek help and invoke aid, you invoke aid from all gods in heaven and hell and they cannot release you. You go to your friend to seek aid but there is no peace, no true aid; no true or real joy comes to you until the time comes when you find yourself bitten by a snake. Now what snake is that? The snake of Renunciation. Renunciation appears to be serpentlike and it bites you. The word Renunciation seems awful to you, it stings you as it were. True Renunciation means Knowledge, it means Vedanta.

When this true Renunciation comes, what we call Jnana follows. The great saying "I am Brahma, I am Divinity, I am the Lord of lords" is realized. Here this statement "I am Brahma, Atman" seems to be a hissing statement to the ears of the Americans and Europeans, it is the hissing snake that will

bite you, and you say, "O well, how can I entertain such a preposterous idea, how dare I make such a preposterous statement?"

O people, let the snake bite you; its stings and bites are welcome; they will release you, they will free you of all anxiety and trouble. This Truth does not instil into you venom but it instils nectar into your being, and you wake up and the dreaming ego is gone and the world is gone also.

This is no speculation of which Rama is talking but a truth or fact which you can verify from your own experience. All pain, trouble, anguish are immediately gone.

The statement "I am not the body" is made by the thief in the dream, because you have stolen God, you have stolen the Truth, you have concealed your real Self, so you are a thief in the dream, and this thief in the dream is stung by the serpent *Truth*, "I am the Atman." Thus it is the thief in the dream that receives the life-giving sting of "I am Atman" and the result is that you wake up, and the true Atman shines in its full glory, and this Atman is unapproachable. It surpasses

all description . Language cannot reach it.

*Ques.*—If Death is like the sleep of the living, does it mean that we do not know what is going on in the sphere of death at that time?

*Ans.*—When you enjoy the sleep of death, you live in a world of your own creation. In the wakeful state you live in a world of your own creation; you live in the small, petty world around you. So in the sleep of death you live in a world of your own creation; thus the sleep of death bears the same relation to the world of the wakeful state as the dream world bears to the wakeful state.

*Ques.*—What is it that sleeps since the spirit does not require rest ?

*Ans.*—The Atman, the real God never sleeps. Sleep cannot touch the true Self. This sleeping state as well as the wakeful state, is, according to Vedanta, nothing else but Maya, illusion. Sleep comes only to the mind or the false ego. Sleep attaches itself only to the unreal, the seeming self, the subtle body. Sleep is an aspect of your false ego, Maya, dream, illusion.

*Ques.*—Do mediums get communications from departed spirits ?

*Ans.*—Rama says that even in the wakeful state all communications which you receive are received from within yourself. In your wakeful state all the objects which appear without you are within you. In the hypnotic, mesmeric, or mediumistic state also everything comes from within you. Vedānta lays all stress as to the phenomena of the universe upon the fact of your true reality lays all stress upon the fact that the sun, the moon, the stars, all the solid-seeming world is but your own creation. Millions of those spirits are within you. Nothing is without you, nothing is outside of you.

There is a beautiful poem in the Persian language, written by one of the greatest poets of the world, Hafiz by name, a poet whom Emerson has translated to some degree. Translated it means,—“O mind, throw aside all this distrust, all this debating. Come, bring me the cup full of ruby wine that gives me the key to unlock the doors of heaven.” It does not mean that you ought to become a disciple of Bacchus, it means let us have that wine, that Nectar of Divinity, let us have



something which will create Divine madness. Let us have that sting of the serpent which wakes up the wretched thief in the dream, this way the doors of heaven are unlocked. So Rama says, please throw aside these desires and questions for a while and enjoy with Rama the Divine madness. Rama must speak, he must unbosom himself. Rama can no longer keep himself regardful of your thoughts and desires, he cannot any longer pamper to your tastes.

O people of America and of the whole world, the truth is that you cannot serve God and Mammon, you cannot serve two masters, you cannot enjoy the world and also realize Truth.

Thus in order to get the whole Truth, you must get rid of worldly desires; you must rise above worldly attachments and hatred; you must bid farewell to all the ties and bonds, enslaving and clinging; you must rise above all this. This is the price, and unless you pay the price you cannot realize the Truth. If you are not prepared to pay the price, rest content with the hard lot which you must

bear. If you want Realization, if you want God-consciousness, come up please, pay the price, and then you will have everything. Christ spoke these words unflinchingly. O people, how much are these words distorted to-day, how they are twisted to give us a meaning that might scratch the toe of an audience and how it is tortured. It reminds Rama of a story. There was a man in India, famous, full of truth, mad with Divinity. He walked through the streets crying at the top of his voice, "O customers of Divinity, come." He used to go about selling Divinity. "O customers of Divinity, O all desirous of God-consciousness, come; O ye that are heavy laden, come." He cried in the language of his country, and in that language Nam is the name given for God. He cried in his own language, *nam lelo*, which literally means "I have an article to sell. Purchase it, O people, and that article is God" and he used the word Nam. Now Nam has two meanings; one meaning is God, and the other meaning of Nam is beautiful, bedecked, jewelled necklace, but that saint used the word Nam to mean

God and not jewellery. One day while passing the streets selling Nam and God, a gentleman who wanted to purchase a fine necklace heard him crying through the streets and he thought that this fellow must be an agent for some banker and wants to sell that necklace. When people in India are going to be married, very often they want very precious jewels for adorning themselves or their brides. The man asked where this hawker or sage lived and he went to his house and was amazed. The house of the hawker was very poor and he wondered how the house of a Nam-seller could be so poor. He entered the house and did not find the hawker, he knocked at the door and there came out a dear little child and he asked for the master of the house, and the child replied:—  
“ My father is away, he will be here in the evening ; but sir, would you mind telling me what business you have with him ? ” He was very much impressed with the talk of the child and wanted to talk with her, so in order to exchange some words with her, he said that he wanted to purchase Nam. The child smiled and said, “ I can give you Nam, it is so easy.”

He said, "All right, I will wait." He waited at the door and she went in. He waited and waited but the child did not make her appearance and he was about to lose his patience, as he had waited twenty minutes and he thought that time long enough to dig out the treasure from under the ground. Losing patience he peeped into the house and there he found the child was whetting her large knife, and he said, "What does that mean?" and he spoke to the child and said, "Child, why are you playing childish pranks? This is no time to trifle with a gentleman of my rank; do not fool with me please; this is no time to try your idle experiments; come out and say that you do not know where your parents have buried the jewellery"; but the child exclaimed, "Please excuse me; have patience and wait a minute. I am coming"; and he said, "Come right away, why sharpen that knife?" She said, "Do you not want to receive Nam?" He said, "I want Nam; but please show it to me that I may take it to some banker or to those who can set the right value on the article," and then she said, "Our

Nam is not an article which requires a valuation to be set upon it by the banker or jeweller of the streets. Our precious Nam has already got its value fixed ; there is no going up or coming down. The value is already fixed and the price already determined." He said, "Is it so ? Then please come, show it to me, throw aside your knife." She said, "O, but you must pay the price first and you get Nam afterwards." He said, "Do you intend to stab me, why do you sharpen your knife ?" She said in the most trustful, pure way, "If you did not know the price of Nam, why did you come here ? Do you not know that in order to get Nam, you must lose your life ? Life is the price you must pay for Nam. He who will save his life must lose Nam."

In the Arabic language there is a verse which means—"Die before you are put in the grave, and by so doing make this world a heaven." In Sanskrit many verses are written which describe the same fact.

When your whole being is turned away from the world, when you have suffered, when you have been crucified and have died to

the world, then do you live. But be not deceived by the flattering remarks of preachers and teachers. Rama tells you the truth, he does not flatter. There is a beautiful Sanskrit verse in the Vedas, which means :—

Man's body is like a citadel and the senses are the loopholes. At the loopholes of the citadel we place cannon and guns, which are shot off from within, and which shoot outside. Similarly, from you, cannon balls of sight are shot out into the hearts and heads of spectators ; from the loopholes of the ears thoughts shoot out. Well, it says, the maker or creator of this citadel, the Atman, has played a funny joke with man. All the cannon balls shoot outside from within you, and man is bewildered. Man thinks that he is gaining and conquering this world ; man thinks that he is extending his property, but as a matter of fact he is losing his own Self. In this citadel man thinks that he is gaining knowledge, that he is victorious in the world, but as a matter of fact he is starving his true Atman. There

the verse says, "He conquers all the world; who can turn the mouths of his cannon and guns and shoot within; whose eyes instead of looking outside look inside or within, and see the source of sight; whose ears can turn back and hear the true source of hearing, the Atman, the origin and power of hearing; whose mind can look into and see the source of its activity, energy and power.

Look within! What is it that makes the eyes see, the ears hear, the hair grow? It is the Atman, God. How simple is that! If you care to give this Truth a moment's thought, you may see that you are nothing else but God. Feel that Divinity within, and be the Master, the Director, the Emperor of the Universe; but this life grows old and then comes death; the seed must be prepared in order that it may grow. The lamp must burn in order that it may shine. So in order to live as God, the little ego, the false self, the outgoing tendency must stop. Will this lead us astray from the story? The girl said, "Sir, did you not know that the price is already fixed? In order

to get Nam (Nam meant God to the girl, and it meant the necklace to the man) this head of yours must be cut off with this knife; then and then alone you can get Nam." Boldly, cheerfully, and unflinchingly the girl made this statement. The poor customer was stricken aghast; he cried aloud and made such a noise that all the neighbours collected. He began to complain. "Look here," he said, "this poor hut contains butchers and homicides. I presume that the parents of this girl are the worst homicides. This matter ought to be placed before the court; let us call the police." But the people said, "Don't talk that way, the parents of this girl are noted for their great piety etc.," and he said, "I come to see that all those very pious people are usually very bad; they are not religious; under the cloak of religion they perpetrate religious crimes." There was a great noise and confusion in their talk and all of a sudden the father of the girl appeared on the scene and this man was about to strangle the father of the girl. The pious father was tranquil and



serene, when the queer customer addressed him in very harsh language and said, "Why do you teach even your child to perpetrate such heinous crimes, why do you do such deeds every day as to make your children homicides in their very infancy?" The sage replied, "How is it, sir, what do you mean?" The whole matter was explained and when the sage heard the story, his heart was filled with emotion ; his whole being was thrilling with holy thoughts ; his soul was saturated with Divinity ; tears like great beads appeared on his cheeks and he said, " O prophets and saints, O angels, God ! have matters come to this ? Have matters come to such a low pass, is the name of God to be brought down to the power of a child like that, was this to be changed to a small thing like that? Pointing to his daughter he said that it is because the Divinity, God has been taken up by an innocent, ignorant child, that the name of God, the Divinity has become so ridiculously cheap, that the name of God, Heaven, and Immortality is sold at such an awfully low price as the head or heart. O

Divinity, O sweet Immortality ! Is it dear if it were sold for one life ? Let millions upon millions of lives be created and destroyed for the sake of one glimpse of that Reality. Let infinite lives and heads be chopped off and cut to pieces for a moment of that Holy God-consciousness.

When these words were uttered by the saint, the heart of the queer customer melted and all the by-standers stood aghast. It was then that they came to know that the same word Nam meant something exquisitely sweet for the little girl and for the parents of the girl, and that their own minds were so grovelling in materiality as not to grasp the true meaning.

This story tells you the price you must pay in order to taste the sweet nectar of heaven. It tells you the inevitable value set on Realization.

You cannot enjoy the world, you cannot enter into sordid, petty, low, worldly, carnal, sensuous desires and at the same time lay claim to Divine Realization.

Here is the jewellery shop, and for this

jewel, this goal, this heaven, you will have to pay at the cost of your head and your lower nature. If you cannot pay the price, go away. If you cannot enjoy that perfect consciousness, the sole reason is that you do not pay the price; so pay the price and that moment you realize that bliss.

A man fell down and hurt his legs and he began to find fault with Gravity and cried, "O wretched law of Gravity, you made me fall." Well, it is better for millions of men to fall and break their legs than for the Law of Gravity to be eliminated. Fight not with Gravity; take your steps cautiously and you will have no falls. All your falls, all your injuries, all your hurts, all your anxieties and troubles are due to some weakness within you. Remove that and fight not with circumstances, do not blame your fellow-men, throw not the blame on the shoulders of others, but remove your own weakness. Bear in mind that whenever you fall or suffer or are troubled, it is due to some weakness within you. Remember this and fight not with Gravity.

What is this weakness within? It is the

dark pitch of Ignorance which makes you look upon the body, the senses, as you. Get rid of it, discard it, and then Power itself you become. When is it that you feel your liver or your spleen? You feel your liver or your spleen when it is out of order. When do you feel your lungs? You feel your lungs when they are out of order. When the nose is all right, you do not feel it.

Similarly, when you feel the body, it shows that there is some disease there. When in perfect health, you feel bold and strong, you feel not the body or the personality; you will be above this mockery, this false self; you will be above the superstition of this little body. To you the whole world will be your body; and the moment you are in that state, Bliss is for you, and you will never feel any desire for this or that. This weakness in you makes you stumble time and again, this weakness, this ignorance makes you feel your body.

There was this question put to a sage, "How is it that when Christ was crucified, he did not feel the cross?" At that time the

sage had some cocoanuts around him. In East India, people visiting friends or sages always bring fruit and these cocoanuts had been brought to the sage. One of the cocoanuts was raw and the other was dried up. The sage said, "This coconut is raw. Now if I break the shell, what will happen to the kernel?" They said, "The kernel will be cut or broken also, it will be injured." "Well," said the sage, "here is the dried coconut, and if I break this shell, what will happen to the kernel?" They said, "If the shell of this coconut be broken, the kernel will not be injured, it will be unharmed." He said, "Why?" They said, "In the dried coconut, the kernel separates itself from the shell, and in the raw coconut the kernel attaches itself to the shell." Then the sage said, "When Christ was crucified what was crucified?" They said, "The body." "Well," said the sage, "here was a man whose body or outer shell was injured or crucified, but here was a man who had separated the immutable Self, the true kernel, from the outer shell; the outside shell was broken but the

inside was intact ; so why feel sorry, why weep or cry over it ? In the case of other men, as in the raw cocoanut the kernel attaches itself to the shell and so when the shell or body is disturbed, the kernel or inside is disturbed or injured also, and that is the difference."

The weakness or disease in you is this attachment to the shell ; this clinging, this slavery to the shell. Thus giving up this clinging, this bondage to the shell is death from the stand-point of worldly men. From the stand-point of your present vision, that is death, and unless you suffer this death and detach yourself from this shell and the concerns of the shell, you cannot conquer death, you cannot rise above anguish, misery, disease, or pain. Let the body become as if it never existed. A man of liberation, a free man, is one who lives in Divinity, in Godhead, in such a way that the body was never born.

Rama has many times heard the expression " I wish I was never born." Dean Swift used to read this passage from Job " Let the day perish in which I was born." Rama

says, " Brother, this is not the way to make the day in which you were born perish. Let the body, the desires perish, and live in God-consciousness to such a degree that for you there is no day on which you were born, as if there was never any body, as if the body had never been born. Just as when you enter the deep sleep state, all the experiences of the wakeful state disappear ; they are forgotten ; so rise to the God-consciousness to such a degree that for you your past relations may become a complete blank. This is the way you have to make the kernel detach itself from the shell, then you conquer death.

Realisation means setting to this new tune all your old songs. The old songs will remain the same, but you must set all of them to an entirely new tune. You must look at the world from an entirely new stand-point. You cannot mix the two stand-points. It cannot be that you can look at certain phenomena from a worldly stand-point and regard other circumstances or phenomena from the new stand-point. Let your stand-point be entirely changed, look at everything

as God, as Divinity. Your relation to the world should become the relation of God to the world; an entire change. This will be illustrated by some stories.

At one time there came a man to a meeting where we all had God-consciousness, and on entering he began to cry and weep and beat his breast; no body attended to him. He was grieving over the death of Rama's son, and this boy was related to this man. Well, no body attended to him, and he sat down, and then he was asked quietly, calmly, plainly, to hush his anxiety, and to console himself; and he said he could not bear the death of this relation of his (the son of Rama). None of the audience could weep or cry or show any signs of disturbance, for there was the state of God-consciousness; there was that state where everything in the world was looked at from the stand-point of God; there was that condition where the old songs were set to the new music of Divinity. The words or remarks which escaped the lips at that time were as follows—"O brother, the fact that you are a relative, is of the same sort as



somebody coming and saying "O sir the wind is blowing ; but, O fellow, what if the wind does blow, what is unnatural about it to upset us ? or O sir, the river is flowing ; what if the river flows, it is natural, why should it upset us ; the river flows, that is natural ; there is nothing abnormal or extraordinary about these statements. Similarly, when you come and say that your son is dead, there is nothing extraordinary about it, it is most natural ; every one who is born is born to die. When you enter the University, do you enter to stay but a short time or to make it your home all the time ; do you get examined and remain there all your life as a freshman or sophomore ? When you enter the freshman class, it is intended that you should leave that class one day and go on to the sophomore class &c.

When you enter a staircase, it is understood that you are not to remain there always, but will leave the staircase after a short time.

When you reincarnate, is it not understood that you must leave that reincarnation or past life ?

Similarly when you enter this body, it is understood that you will leave this body. So if that boy whom you call Rama's boy is dead, it is quite natural, there is nothing remarkable or curious about it. It is not strange, it should not upset you, it is like saying that you had your nails pared today. If the son is dead, all right, there is nothing unnatural about it.

This is the way to look at your worldly relations and thus keep yourself free; look from the stand-point of Reality, making Rama the true Self, Divinity, your home, and look at all your acquaintances, connections and relations from that vantage ground. Just as from the Lick Observatory people make observations of worldly phenomena, so from the Lick Observatory of your Atman through the telescope of Divine Wisdom look at this world and you will see the Divinity you are, the God of gods, the Light of lights, the Truth. The same am I. Not the body, not the mind, not this little, false, craving ego, but Divinity I am. Feel, O feel that !! Realize it. Realize that you are God. This

is the one thing needful. What care I or what care you or what care anybody if this body is in a dingy hut. Keep this God-consciousness, and wherever you are that place is converted into heaven. What need you care if this body of yours is tortured; let God-consciousness be with you and all the treasures of the world are yours, all the treasures of the Universe are yours. Have only this and throw away everything else.

Once there came a man and said to Rama, "O sir, a great prince is coming to pay his respects to you." Now here is an important point. Rama is about to talk on a critical point, where people usually feel these flattering, puffing remarks of friends. Well, the man said, "Here is a very wealthy man coming to pay his respects to you." There was Rama looking at everything from the standpoint of Divinity, and these words escaped the lips of Rama "What is that to Rama?" The man said, "O sir, he is going to purchase such magnificent, beautiful costly things to bring to you." Rama said, "What is that to me?" "What is a prince to me? Let me have

Reality only. Trifles and frivolities, these unreal phenomena, have no interest for me ; my Truth, my Divinity, my joy, my Atman is enough to keep me busy. These vain talks, these frivolous, worldly things do not concern me. This prince or these wealthy people come to the body of Rama, and if Rama become interested in these bodies, he would become a veritable interrogation point ; but when the point of view is changed and when the old songs have been set to new music, when the observation is taken from the highest stand-point, then what interest can a Lord or Mayor, or an Emperor excite in me ? None whatever." So let the stand-point be changed. When newspapers have no attraction for you, when they cease to interest you, then that day you have risen above the body, and have come nearer to God. This gives you one way of applying this Truth in your practice. When that crucifixion is attained, then the True Life in you will manifest itself in ways like that.

These stories are told not that you may simply imitate them. No, no. Feel the



## LECTURE XIII.

### IS A PARTICULAR SOCIETY NEEDED ?

*Golden Gate Hall, San Francisco, January 29, 1903.*

*Ques.*—Would it not be best to start a society of our own for pursuing these truths given us by the Swami ?

*Ans.*—One of Rama's objects is to break down caste and sectarianism.

It is true that by starting a society or forming an association, the cause of Truth may be strengthened, but often there is more harm than good done.

If an association or society be formed, it should not be as other societies. Rama wants no slavery, no yoke of Vedanta. You are all free to attend any other association, to listen to all new comers ; my own will come to me. If you are attracted to other speakers, if there be something in this one or

that for you, then go to them. Every speaker is Rama. Krishna I am, Mohammad I am ; hear them freely. Rama does not want you to become slaves to him ; do not shut out the light. At the same time Rama wants you to benefit by this truth.\*

Truth as old as the hoary-headed peaks of the Himalayas, truth sung on the banks of the Ganges thousands and thousands of years ago, is the same truth which was apprehended by Emerson, Whitman, and all the others, the same truth which put them into ecstasy. The same truth presented in a thousand forms by the present day associations and societies, comes in its entirety or in its parts ; the same truth which is talked of in your journals and papers may be presented beautifully, but truth has not changed, it is the same to-day as it was thousands and thousands of years ago, but Rama says the truth is brought most beautifully by him, and if you but read these books, you will see that

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\*N. B.—There seems to be an underlying reference to the custom common in America especially with the Hindu and Vedantic preachers in America to try to dissuade their admirers and disciples to look askance on other preachers and lectures.—Ed.

these truths are magnificently, wonderfully portrayed by Rama. Some people could not relish Rama's oratory, because he did not humour and pamper to their tastes. Let Rama swerve from the truth and take up a tone which will flatter and humour and please your fancy, and people will gather in large numbers to hear Rama, but Rama did not descend from the heights of truth in order to pamper any body's taste, and never will.

Christ spoke only to eleven disciples, but those words were stored up by the atmosphere, were gathered up by the skies, and are to-day being read by millions of people. Truth crushed to earth shall rise again.

It may be that this thought is being expressed by many persons, but Rama's way of putting this same thought, which is being propounded by the Press of to-day, will supply some need and impart some good; some will be benefited by this way, and others will be benefited by other ways; but then millions of people will receive great benefit from Rama's way. Rama says that if you take interest in it, take it up, advance it and pass it on to each



and all. If after Rama leaves you form a society, take up the works of Swami, take up the works of Emerson, Whitman, Spencer, and all the others; form a society which is not bound to any name, having for its object the true advance of Truth, and if in that society there be any one who has anything original, or in studying or reading have run across some helpful points, they can bring before the society such information so that all may be benefited; or some members who in private meditation come across some new ideas may also communicate them; but let it all come naturally, not in accordance with rules etc.

Here is a whistle which when blown produces the note of the nightingale. We can blow it when we like and get the note of the nightingale, but the note is not natural. The natural song of the nightingale cannot be bound by any space, time or law. The nightingale will sing when it pleases him and not when you approach him and say "O nightingale, sing." So you will see that a fixed time for speaking or lecturing imposes conditions, and the best results are not obtained.

Fixed conditions are necessary to procure hall rental and in order that more money may be commanded, but all these laws crucify the Truth. This is selling the Jesus of Truth for thirty pieces of silver.

Rama tells you that if you want to form a society, let it be formed on natural lines and not in imitation of the present societies. It may be that it will be the first of its kind.

The Christian Church is a blunder by itself. Whereas it has done immense good, it has also done proportionate wrong by placing walls around its members and preventing them from receiving Truth from any other source than the Christian Bible. So are the Buddhist, the Mohammedan Church, and many others, a tremendous blunder, because they confine the members in narrow limits and prevent them from receiving truth from any other source. You must reach Heaven through that door or window and through no other.

You have the right to look at the skies through any door or window; in fact you have a right to leave the house, to leave the window or door, and enjoy the whole heaven in the

open air. So Rama wishes a society formed not on unnatural plans like other societies, but on the most natural plans. Members must not be bound by any lines but must be free; a society where members lecture when they feel free to lecture or when they feel inspired; just as the nightingale, when forced to sing, all the beauty of his song is lost. Do not make yourselves like artificial whistles, do not imitate the sound of the nightingale. Do not be bound by laws and rules. Truth cannot be bound by lines.

Rama's best works were written in the deep forests of the Himalayas where nobody was listening. There Rama sang out to the trees of the forest; the air in the woods took up the sound and echoed it far and wide. Those works began to spread, but whenever Rama was compelled to speak before a society and spoke in accordance with rules and laws, his efforts were not good. It was unnatural and the beauty was gone. Sometimes when only one person listens to you, truth comes more beautifully and magnificently. Truth cares not whether the audience is large or

small. Take up the idea and by and by the whole world will listen.

Why should you belong to a society? The society belongs to you.

Here you are. You breathe into your lungs very little air at a time and yet all the air in the world is yours. Is it not? You are heir to all the air in this world. All the atmosphere is yours, you can breathe the whole atmosphere. The air of India, Japan, China, England, America is Rama's and Rama is also you. The air of the Himalayas with its sweet fragrance is yours. No one has any proprietary right over air. Similarly, no one has any proprietary right over Truth or Knowledge. All the religion of the world, all the Truth of the world is yours.

When you breathe, just reflect upon this thought and feel this idea that as this body is breathing the air of the whole world, so the mind is heir to the Truth of the whole world.

Breathe the Truth of the whole world, gather it from all sources, from Emerson, Whitman and others, from the Upanishads, Gita, and all, they are yours. Think them to be yours.

When you take up a book to read, look not for the author. Let books come out as the Upanishads, written without the author's name.

The authors of the Upanishads took no credit for giving their ideas to the world. The greatest works in India, the six systems of Philosophy, contain nowhere the name of the author. The author does his work impartially, devoid of that copy-righting spirit, free from this proprietary self, and full of the spirit of "*I am the Truth.*" It is pleasure enough for me to feel "*The Truth I am.*" What pleasure there is in the idea "I wrote 100 books, I own \$ 5,000,000." True happiness is brought to me by realizing that "I am the whole, the Absolute Truth, the Magnificent, indestructible Atman, the Reality;" that happiness casts into the shade all your worldly personal joys and pleasures.

So breathe and when you breathe, feel and realize that everything in the world is yours. Feel that the air of the whole world is yours, that all the beauty and love of the whole world is yours, just as the air is yours

passing through the lungs, just as every drop of blood in your veins belongs to every individual cell. Every individual cell in your body owns every individual drop of blood of the body. Similarly, when you breathe this thought, realize that all knowledge, power, truth, happiness, all dogmas, all creeds, Krishna, Mohammad, Rama, Jesus, all belong to you. Count not your contents by what is flowing through you at this instant.

Now a word as to how to cure yourself of the dumps or this dejected state. The remedy is very simple, and on account of being so plain and simple, people neglect it.

Experience has shown it, and all these great men consciously or unconsciously stumble on the process which Rama lays before you; and when you try it, you will marvel at its effects.

If while sitting in your room you are dejected, or you feel tired, or a little selfish or an evil thought, unhappy idea, or thought of jealousy, or undue attachment of a lower nature should crop up, just bear in mind that in a healthy state of body these thoughts can-

not approach us; remember that there is something wrong with the stomach.

When a man comes to Rama and begins to use improper language or is harsh in his tones, he never finds fault with him, nor does he answer him in the same tone. You should not retaliate when some body expresses jealousy, sarcasm, or signs of displeasure against you, you may rather take pity on him and give him some medicine for the relief of his stomach. When you yourself suffer, what are you to do? Are you to take outside medicines? O no. These outside medicines will not be an efficient remedy, the effect will not be lasting.

When you feel in a state of depression, Rama's advice is to give up your laziness, throw aside your book, be on your feet, walk out in the open air, and walk rapidly. Naturally your breathing becomes deep. Naturally will this breathing take place, and that will cheer you with energy, and all depression will be gone; that cold breeze blowing on your face will produce a wonderful

effect. It is a wonder of wonders that more people have not observed it.

People have delivered many lectures on Pranayama or controlling the breath, but Rama's method is the most natural one for it. While walking on the seashore or elsewhere, by Rama's method your Prana will be put in the right order. Another way is after walking out of the room in the open air. Suppose you do not walk rapidly but slowly, suppose you do not think it nice to walk rapidly and being slaves of nicety more than freedom, if you think more of public opinion than of your own good, suppose then that you walk gently, then your breath simply fills the upper part of the stomach and does not go deep enough, then Rama advises you to stand still in a corner or at some place where you are not noticed, then open the mouth and take in the air fully. Inhale the air fully through the mouth and exhale it through the nostrils ; this process should be practised rigorously, and you will see how wonderfully it will cheer you up.

Rama suggests to you the most natural



Pranayama. Breathe, breathe, breathe. In deep breathing the air will fill the lower part of the stomach and will also pass through the entire canal within. This way you will be at once released of depression, and your energies will be put to the best advantage. While breathing you can exercise the mind by feeling "I am breathing the air of the whole world. All beauty and love of the whole world are mine." Continue this idea in the mind with deep breathing. "All the beauty, all the wealth of the world is mine" will cheer you up. Just test it, it is so simple and yet so wonderful in its results..

As to walking, people want to take walks in the society of some one else, and some silly poet has written a poem to this effect :—

"Have a friend with whom to talk,  
Somebody with him to walk."

Rama says that if you are no thinker, or if you are not spiritually minded, if you have nothing grand or noble to do with the mind, it may then be necessary for you to keep somebody beside you ; or suppose you are very weak, then Rama advises you to avail your-

self of the privilege of walking with a teacher. That will do you some good. But walk not with people who will not elevate or raise you ; walk not with those who bring you upon the lower planes of hatred, envy or jealousy. If you walk alone, and if you are a thinker, there can be nothing more beneficial to you than to begin to chant OM when no body is around. As you walk and chant OM, you will see that the very atmosphere will inspire you and in you will be evoked wonderful and marvellous thoughts.

People do not avail themselves of this fact. It seems to be a very commonplace advice, but when practised you will be astonished at the wonderful effects which are produced.

Here is the great and mighty ocean. In this mighty ocean, one drop of water has the same power behind it as the wave of the ocean. One wave has the same power behind it as another ; every bubble has the mighty ocean for its soul, every ripple is supported by the infinite sea.

Similarly, feel, feel please, that this what

you call the body is supported and upheld, is nourished and fed,—this small tiny drop, like the wave,—this body is strengthened and supported by the same mighty Ocean of oceans, the same which keeps up and upholds the sun and stars.

Your Self is the support of the sun and stars, it is the Self of every drop of your blood, it is the Self of the whole body, it is the Self of every hair of the head, Self of the whole body.

You are this Infinite Self ; you do not only support and keep up this body, but you are the Self of all space and all time. Now mark,—you are that Self which is supporting all time and space ; you are that Self of Infinity. Now see, if this body die, will that Self die ? No. If the body die, the Self cannot die so long as there is time or space ;—O wonder of wonders !—I am the Self of all space, the Self of all Eternity, the Self of all time.

Feel that idea while in lonely walks, while walking on the beach or in the open air ;—while standing alone, feel this idea. You may not chant OM freely ; holding the idea is chanting OM through feeling.

You need not put too much stress on the outward chanting OM, but through feeling you should realize "I am all Infinity, all space I am, all bodies are full of me ; all desires of friends or foes are mine, all desires are mine."

Here is a person of whom I am jealous,—a person whom I consider my rival ; now think "That rival I am." Give up all separateness ; realize that this little jealous Self you are not. Suppose you love some one and you find that another loves the same one, then comes the thought of jealousy ; encourage it not ; the loved one you are, the other one who also loves the idol of your heart that you are also ; his joys are your joys, realize the truth. In order to realize truth you must realize yourself as Truth. Think "I am he whom that person approaches, there is no separateness." Rise above that. Get rid of this idea of great and small. Apply your Vedanta in realizing no great and no small. Think "I am he who is great to-day, and he who is not great to-day he also I am." One man may be greater.

than you, he may have the power of gaining more wealth than you, he may gain more honours than you. Now the only way to advance is to see that what I envy is the body, but the body is not the Self of the hero, the Self of the hero and I are one. Feel that and get above this idea of jealousy.

The more your heart beats with the best in nature, the more you feel that throughout the whole of nature it is you who are breathing. You breathe in the growth and decay of trees. The Sun rises and sets, the same is inhaling and exhaling.

Life and Death are like inhaling and exhaling. So long as you are shut off from nature, you are lost ; the more you feel that the whole world is your breath, and that Infinite power you are which breathes through the phenomena of Death, through the coming and going, through the Earth and all, you rise above all petty cares and anxieties. That is inner beauty. People who become inwardly beautiful, whatever their faces may be, become lovely, they become the centre of attraction of the whole world.

Socrates was very ugly and prayed for inner beauty. To have good thoughts is inner beauty.

How smooth does it make the whole world for you ! There is no unevenness, no roughness in the world when you feel that you are free.

If the Sun comes down, if the Moon is driven into the dust, if the systems are dragged into annihilation, what is that to you, the real, the true Atman. Feel that because then nothing can harm you. The sun, the moon and the stars may be destroyed, but you are not destroyed ; you are the soul of all space and all time. You are indestructible ; you stand as a rock. Realise that. This is the way you must breathe ; breathe through the lungs and mind. Through the mind you breathe the Self of the whole world ; you breathe the whole universe, and thus bring yourself in harmony with Nature. Your life becomes harmonious with the whole universe.

What is harmonious motion ? Let the motion of the brain become harmonious.

Harmonious motion is the music of the spheres. All the spheres of the universe are breathing in that harmonious motion.

Acquire this harmonious motion. Be in tune with Harmony, in tune with the music of the sphere,—then you become inwardly beautiful.

Here in the great ocean there is a fish; the water of the ocean fills the gills of the fish and the water of the ocean passes through it; the whole motion it has.

Similarly, feel that the whole world is mine. What is it that dampens your spirits and your cheerfulness? It is what is called Spiritual Opacity. You have to make yourselves transparent, you have to give up the Opacity in you, it darkens you.

What is this Opacity? It is this little ego, this proprietary self which says, "This is mine, that belongs to me, etc." This Opacity is what must be given up, and while breathing in the open air feel that you are in unison with the whole world. You become transparent and everything will come to you. Two men came before a king and asked him

to employ them in ornamenting and painting the walls of his palace.' These two rival artists applied to the king in order to get the monopoly of the whole business. The king wanted to examine their work before engaging them, and accordingly they were asked to paint two opposite walls.

Screens were placed before the walls so that the artists could work independently of each other. They worked about a month and at the end of that time, one of the artists came to the king and told him that he had finished his work and would like him to come and see what he had done. The king then asked the other artist how long it would take him to finish, and he replied, "Your Majesty, I also have finished." The day was appointed, and the king together with his entire retinue and other visitors came to see which of the artists had outrivalled the other. The screen before the wall of the first artist was taken down. The king and his retinue and all the visitors pronounced the work as marvellous and splendid ; they fell into raptures over the work, thought it great and sublime.



The courtiers whispered to the king that nothing better could be expected ; that there was no use to look at the work of the other artist, because this painter had far surpassed all their expectations, they thought the entire work ought to be given to this man. The king was, however, wiser than his courtiers, and accordingly ordered the screen to be taken off from before the other wall; and lo ! the people were astonished, they opened their mouths and raised their hands and held their breath in amazement. O wonder of wonders, it is marvellous.

Do you know what they had discovered ? Now the second painter had painted nothing on the wall during the whole month. He had worked to make the wall transparent as far as possible ; he rubbed and scrubbed and beautified this wall ; he succeeded in making this wall perfectly transparent. Upon examining the wall, all that was painted on the opposite wall by his rival was perfectly reflected in this wall. Besides, this wall was more smooth, more even and beautiful, while the other wall appeared to be rough,

uneven and ugly. All the painting on that wall was reflected in this beautiful, smooth wall, and consequently the second wall had all the beauty of the first wall added to it.

Now the kings and people of those days were not acquainted with mirrors, and they did not examine very closely, but exclaimed "Your Majesty, this man has entered deep into the wall; he has dug two or three yards and has painted every thing."

The images appeared in the mirror the same distance as the images were from the mirror.

Now as this painter rubbed and scrubbed the wall with sand and worked with it until it became a mirror, so Rama tells you that people, who are busy, reading books, gain superficial knowledge; while painting outside let them paint the walls so as to make them beautiful by the process of gaining all knowledge.

This process is trying to make the walls of your mind or intellect transparent, smooth, thin, by rubbing and scrubbing them as it were; by purifying your hearts, by making your hearts transparent; then all the knowledge of the world will be reflected in your mind;

you will be inspired with the whole universe.

Rama tells you from personal experience that while living in the deep forests of the Himalayas, it often happened that when the mind was in a transparent state, when it was negative,—the most splendid ideas, wonderful philosophy and wonderful power came into the mind by inspiration so to speak. So Rama tells you that *all* books are written through inspiration; the Bible, the Upanishads, the Vedas, Milton's works, Emerson's works, and Ingersol's works, even though Ingersol is not a so-called Christian. Spencer's works are all just as inspired as the Vedas, the Koran or the Bible. There is no knowledge without inspiration, all knowledge comes through inspiration. It is when authors begin this proprietary, mercantile, egotistic claiming, this mercenary spirit of exacting charge, this asking and begging from people which makes the walls of the heart imperfect, rough and uneven, it is this little crawling, sneaking spirit; and when this spirit is cleaned out, got rid of, the wall of the heart is perfect. When you vibrate with

the whole world, when the business of the world is your business, when the heart of the world is your heart, when you feel that you pulsate in the whole universe, when either consciously or unconsciously you are in that state, then knowledge comes and fills you—this is the way.

In books and temples raise your search ; search within yourself for the secret ; breathe in the whole world. You are transparent. Your opacity is gone when you have in mind no rivalry, no claims to yourself, when you feel the desires of an enemy as your own desires, when you apply this test to your soul and see that all those of whom I used to be jealous are me,—that I am the owner of their desires. If their desire be to kill this body, if this desire brings to you the same happiness as it does to them, O, then you are in tune with the universe, in harmony with the whole world. You are transparent, all opacity is gone, you are God Almighty. This is the secret of success. All the treasures of the world become yours.

OM ! OM !! OM !!!

## LECTURE XIV.

### THE BROTHERHOOD OF MAN.

*Lecture delivered on February 15, 1903.*

Before commencing the lecture, it will be better for you to concentrate your minds upon the solidarity of mankind, upon the oneness of each and all, upon the brotherhood of man. Just feel, feel, feel.

OM.

If this were strictly a speculative talk, it would not be worth while to spend an hour or so in hearing it. It ought to be made a practical matter which may really bring you spiritual happiness. Oh, what a joy it brings when we feel that all the people in this world are my Self. That music which I heard was mine. What a joy it does bring when we feel that the people in this world who are at the high spring of prosperity and who are awfully popular, oh, those I am.

What a joy it brings ! Try to feel that and you will see natural consequences in your practice. Just as you feel that this one body is yours, so begin to feel and realize that all bodies are yours ; and when you commence feeling that you will mark that just as this body, which you call yours, obeys your behests and your desires, just as at your desire, at your will the feet begin to move, at your commandment the hands begin to move ; just as you observe that in your own body, similarly it is a matter of experience, it is a fact capable of realization, it is an experimental fact that if you concentrate your mind and your energies upon this truth of oneness, you will observe that all the bodies in this world will begin to move and behave exactly in accordance with your desires. It is an experimental fact, believe in it, verify it. It is not a matter of speculation, it is not empty talk, it is as much a fact as you call this body of yours a fact. Though it is a stern reality, yet supposing it for the sake of argument to be impracticable, you will see one immediate pleasure falling to

your lot by this realization of the oneness of humanity. Why do these people feel sorry and anxious about riches? They want to possess gardens, they want to call grass plots their own. What a sorry thought? Could you not go to the gardens of the rich people here, to the public gardens, and sit there hours and hours and enjoy those gardens just the same way as the gentleman, who calls that garden his own, enjoys it? Could that gentleman who calls that garden his own ever see all those flowers and fruits with four eyes? Were not those gardens, flowers, foliage and all those fruits to him accessible only through the same kind of two eyes as you have got? He can hear the music of the nightingales and birds in the garden with the same sort of two ears as you. Then why worry and bother about the silly desire of possessing that garden? Well, Rama wants you to feel all the gardens of the world as yours, Rama wants you to feel and realize all the bodies of men as yours. Just feel that all the talented forces and gifted minds are yours. This is not a feeling which you

might call far-fetched or unnatural. Have you not to practise various virtues for the realization of the high ideals of life? Those are useful to you, but the most useful of all would be for you to concentrate your energies and centre your thoughts upon this Truth of truths; upon this reality that all are one, all the bodies are yours. Upon this truth, reality, centre your thoughts; concentrate your energies; feel, feel, feel that all are your bodies. When you look at a man who is passing through the streets, who is honoured, say, the King of England, the Czar of Russia, the President of the United States, let no thought of envy or fearfulness enter your mind. Enjoy that princely gaze as yours, feel that as yours. "I am that, no body else." When you try to feel that way, your own experience will prove the truth that all are one, everybody will be your ears, eyes, feet, your own body. Brotherhood of man! Logic may be able to prove it or not, Science may prove it or not, Philosophy may or may not be able to prove it, but it is a fact, a fact which experience proves.



OM.

Well, Rama will now give you some reasons which establish this truth, the Brotherhood of Man, and while he advances the reasons you will try to take those conclusions in your feelings, heart, you will try to grasp those things in your feelings, in your heart, you will try to realize yourself the conclusions escaping the lips of Rama.

When this title "Brotherhood of Man" was suggested to the gentleman who had to get it advertised in the newspapers, Rama afterwards felt ashamed. "Brotherhood of Man" is a misnomer. "Universal Brotherhood" is a misnomer, it does not quite come up to the mark. The word 'brother' implies some difference; brothers are seen at war, fighting with one another, but here there is not the least room for any difference; here there is more than brotherhood. "Oneness and the United Oneness of Man" would have been a better title. You will say, "Bother us not about the speculations of the Atman, you always talk to us about the Atman or Self, that is something very subtle." Well,

all right, if you be willing to hear about that Atman, then there is no room for talk, and all the matter ends immediately ; there at least we are all one, no words can reach that state ; no language can come up there. But if you do not want to hear about the Atman which is beyond words, Rama will take up the matter from the very grossest stand-point. We shall begin with the gross body ; that is very gross ; even if we waive the nature of the Atman, even if we do not consider the Atman, the true Self, the physical bodies also prove that all of you are one. Minds prove that all of you are one. Even on the plane of feeling, Science shows that all of you are one ; upon the physical plane, upon the Psychological plane, upon the astral plane you are all one. If you do not feel that, and if you do not live that brotherhood in your practical every-day life, then you are violating the most sacred truth. You know that the person who tries to encroach upon the laws of State is punished, he cannot go scot-free. Similarly those who do not feel this brotherhood and do not carry out this brotherhood in every-day life in prac-

tice, must suffer. All the suffering in this world, all the misery and all the anguish in this Universe is due only to your trying to violate this most sacred law, this most sacred truth, the Law of laws, the brotherhood of mankind, nay, the oneness of each and all. Now, all our physical bodies are one. Brethren, how can that be? That body sits there and this body stands here, how can they be one? Just as in the ocean we feel a ripple here and a wave there; they appear to be located at different places; they appear to be of different sizes, but as a matter of fact both these waves or ripples are one as they are from the same water, it is the same ocean which appears in these waves. The water which now forms this wave will, after a while, form the other wave or ripple. Just as we observe in the case of waves, so it is with your material bodies. The matter which now forms this body does after a while form another body, nay more, the material particles which appear to be composing this body which you call Rama's body, go into the other body even in your lifetime. So does respiration prove.

You are taking in oxygen and sending it back converted into carbonic acid gas. This carbonic acid gas is inhaled by plants and the plants set free the oxygen. That oxygen you inhale and you exhale carbon dioxide, the same carbon dioxide is inhaled again by plants. From that we see that you are related to plants even as brothers ; your breath passes into them and their breath passes into you ; you breathe into the plants and the plants breathe into you. You are one even with the gardens and plants.

We will consider it from another standpoint. The same oxygen that you breathe and is converted into carbon dioxide, was set free by the plants, the same oxygen goes into the lungs of your brothers ; that which was now in your body is then in your brother's body. You breathe the same air, all of you. Just feel that all of you breathe the same air, in your breath your bodies are all one. As you live upon the same earth, the same sun, the same moon, the same atmosphere are all around you. . You eat fruits, vegetables or meat ; you eat them, they form your body, they are ex-

creted and in their excreted form, they will pass into vegetables and fruits, they reappear in those shapes, the same matter which went out of your bodies, when it re-appears in the shape of vegetables and fruits, is taken up again by your brothers, enters into the bodies of other people. Thus we see that the same matter which was once yours becomes theirs in no time. If we look at our skin with a microscope, we will observe small living particles coming out of our bodies; very minute living particles coming out of our bodies. They are not only coming out, but similar particles are going into your body. Here are some particles coming out of the bodies and others going into the body. Here there is a continual exchange going on in this world; the living particles which are now coming out of your body are being diffused into this atmosphere, and these very living particles which were now yours, become your fellows' in no time. Science lays it beyond doubt that your physical bodies are all one. You will not perhaps believe that. How could it be possible that living, micros-

copie particles going out of the bodies of my friends enter my body, and those that come out of my body stick to the body of my friends ? How is that possible ? Let us see. How is smell caused ? You know that smell is due to small living particles coming out of the objects which we smell. Flowers are fragrant because they send forth small living particles. This is a fact proved by Science. Here we see all your bodies, do they not smell ? But your sense of smell is not sharp enough, or say, is not of a kind, or of a capacity to be able to perceive this smell. Your bodies do smell. Sometimes even you smell your bodies; dogs will smell you out. How could dogs smell you out if your bodies were not giving out smell ? All smell going out of your bodies proves that small, living particles are leaving your body and going out of it. These small living particles go out of your bodies and enter your bodies from the bodies of others. There you are all One. Oh, we have all of us the same body. Feel that smell. We have all of us one physical body in that sense. One man is sick, you go to him and the very room smells

of his sickness. One man is suffering from a contagious disease—cholera, smallpox or plague. How is it that other people catch the contagion? The only reason is that the small particles that are coming out of the body of the sick enter your body. Does it not show that the particles which come out of the bodies of the sick stick to our bodies? Thus we catch contagion and feel sick. One man is suffering from cold, another who remains with him, provided he is a man of very fine nature, will catch cold. One person is suffering from consumption. Another catches that disease. How could that be, if the living particles which from your brother's body, did not come out of their bodies and form your bodies? It shows that all of you are one. Even our physical bodies are one, not to say anything of the Atman. Well, this leads Rama to a strange conclusion. If a man falls sick, what is the main significance of his sickness, the main responsibility connected with it? He is sick, he is suffering himself, that is true. Why? Because of his ignorance, because it brings about our sickness. He suffers himself, but

he is responsible for his sickness to the whole world. He is sick and through his diseased body he is unconsciously sending forth germs of disease. I have no business to fall sick not only because of my pain, but because of being responsible to the whole world for the sickness of this body. You have no right to fall sick. You are responsible to the whole world for your sickness, your sick body is making the whole world sick, it is creating those malarious germs. Thus everybody should be very careful. Sickness is not only a physical disease but a moral disease as well. You have to be on your guard then to keep your bodies well and strong. When you are eating or drinking anything, then be cautious, not in the name of your own bodily personal comfort, but in the name of the good of the whole world. Do not eat too much, do not drink too much, be very cautious.

Well again, what is the duty of those who are healthy towards the sick? Those who are healthy have to attend to the sick. Not on the ground of doing a favour or conferring a boon, but because of the whole world. For



the good of the whole world, in the name of Humanity and Truth, in the name of universal brotherhood, in the name of your own good, you have to nurse the sick. It is no benevolence to the sick, it is your duty to Humanity to nurse the sick and to try to help out. You see then that our physical bodies which appear to be so different, are suffering for one another. On the physical plane we are brothers, united by the most holy bonds of common flesh and blood. Physicians prove that after every seven years the body of a man is entirely changed. Every particle of the body is replaced by new particles. That also tells you that these particles which are changing, these bodies which are in continual flux, we have no right to look upon as exclusively mine or thine. I have no right to call this body mine and that body thine. This body is changing every moment, and that which I call mine at this moment does not remain there. What is it that I call mine? Seven years ago what is now the body of Rama was the body of somebody else. That which was the body of Rama fourteen years ago, to whom

does it belong now ? To many people. So this body which you are calling yours belongs to each and all. Feel that please. Even on the physical plane you are all one.

We come now to the mental plane. Your hairs grow and the blood flows in your veins. Just mark. What is it that makes your hair grow ? Is not that the same power which makes the hair on your fellow-man grow ? Could you conceive any difference ? What is it that makes the blood flow in the veins ? Is it not the same power that makes the blood flow in the veins of each and all ? What is it that makes the food get digested in your stomach ? Is it not the same power which makes the food get digested in the stomach of each and all ? Is it not one and the same power ? Just keep this truth before your mind, and feel it for a second. Oh, wonder of wonders, what am I ? Am I not the same power which makes the hair grow and the food get digested and the blood flow in the veins ? If I am the same power, then I am undivided, one, present in the bodies of each and all. I am the one indivisible, undefinable, indestruc-

tible power governing and controlling all these bodies. Feel that please. This is on the mental plane. You are all one. You are all one, no difference. Feel that please. Why grieve when this one body which you call yours starves? All the bodies that are well-fed are also yours. Why feel miserable and unhappy when this particular body which you call yours falls sick? All those that are healthy are you. Feel this truth, feel this truth. What is your duty towards others? When other people fall sick, bring them up to you, just as you would have attended to the wounds of this particular body, attend to those wounds as if they were yours. Your duty towards others will be to raise them up, feel for them, sympathise with them. But your duty will be to your own body to keep yourself cheerful and happy under all circumstances. Avoid all worry and botheration.

We come now to the Psychological plane, the plane of feeling. On the plane of feeling also you are all one. On the Psychological plane you are all one. This is a truth, a fact, realize it. There is a lyre, or say, a stringed

instrument well adjusted, well-fitted, and there is another stringed instrument placed opposite to it, both of them being fitted exactly alike. When you begin to play upon a string, a similar note comes out from the opposite instrument. When you strike a chord on the one instrument, a similar chord on the opposite instrument begins to vibrate. Why is that? Because the vibrations which give us the sound from one instrument are present around the other instrument. You begin to feel something, your neighbour is touched immediately. In dramatic performances and in theatrical places, the actors put on all kinds of feelings. Their feelings are not sincere, they weep on one side and begin to laugh on the other. Their feelings are not sincere, and yet it is seen that when the best performer begins to cry, all the audience, all the spectators, are moved to tears. Why is that? One lyre or stringed instrument is struck, and all the instruments of your minds and feelings are struck immediately. That were impossible if all of you had not the same minds, if all your feelings or minds or the psychological

beings of man were not related to each other as brothers, as one. If your minds were not related to each other the same way as the different waves are related to each other, if your minds were not ripples and waves in the same ocean, this fellow-feeling would be impossible. Science says that if one body is to act upon another body, there must be continuity between the two, no force can act breaking the law of continuity. Here is this solid, rigid desk or table, move one point of it, the whole moves, because this point is rigidly connected with the other points. Every force in order that it may act must act in a continuous action. Here the feelings of one man are transmitted to another man. This would be impossible if the heart of one man were not connected with the heart of another man by a continuous medium, so to say. Thus if all your hearts were not connected with each other continuously, rigidly, the feelings of one man could never pass on to another. This is a stern fact. Don't you see that the fact of the feelings of one man passing on to another compels you to the conclusion

that all your minds are connected with each other, as one body, so to say, there is solidarity of thought and feeling? Rama has often noticed that when he laughs in the Lecture, everybody laughs. It is also seen that when a man begins to cry, other people's minds begin to get mellow, tender. Here is one man singing, those that are round about him also feel the vibrations. Rama has also seen that when one man begins to sing, other people begin to sing. That is a fact. How could this be if all your feelings or minds were not one? Just notice this please. How do we learn things? We learn things from our friends, from other people. How could a teacher teach you anything if the teacher and the taught had not the same mind ; if there were no brotherhood on the mental plane? Here is a mind directly communicating with another, the knowledge of the teacher becomes the knowledge of the pupil, how could that be if the two minds were not connected directly? And you know again this is a matter of experience that when you really feel for another friend, and entertain

feelings of love, kindness, benevolence, feelings of appreciation for one man, the other man is bound to feel the vibration at distances of thousands of miles. Rama has tried the truth of this fact, and every day Rama tries that. Thousands and thousands of miles make no difference. Does it not show that all your minds are of the same plane, are intimately connected? On the mental plane you are brothers.

How are culprits and criminals produced in this world? One man comes and wounds your feelings, but that man is very strong, too strong for you. You send out against him a thought of hatred, but you cannot carry that thought of hatred into effect. The same strong fellow wounds the feelings of another mild man, that second mild man resents it, sends out evil thoughts but cannot execute those thoughts in his own person. The strong fellow hurts the feelings of a third body, the third body is also poor and can inflict no direct injury upon the culprit, and so on, say twenty, fifty, or hundred men suffer from one man, until there comes a time

when this strong fellow approaches a very, very strong man, a match for him. This fellow being insulted very slightly by the original culprit gets exasperated and enraged to such a degree that he does not consider at all the weight of insult ; he does not consider whether the insult is very slight or very strong ; he jumps to his feet and takes into his hands a gun and shoots him. There the original culprit is shot, this second fellow is taken by the police as a criminal and the matter is brought before the magistrate. The magistrate begins to investigate the matter. He is surprised to find the wrath quite out of proportion to the insult inflicted upon him. The insult was very slight, but the wrath evoked in this second criminal was awful. The magistrate is surprised ; the newspapers take up the matter. Here was a touchy fellow, here was a very vicious fellow, a very slight insult provoked him to such a tremendous wrong that he committed homicide. Do not such cases happen every day ? The magistrate and the newspaper cannot explain why such awful wrath was provoked by such a small insult.



The Vedanta explains it. The Vedanta says that there was on the mental plane a joint stock company. You know that joint stock companies have many shareholders and one man is the boss or manager. Thus when the original culprit provoked your feelings, you sent forth thoughts of animosity and hostility against that man, and there you contributed your quota, your share of wrath against the man. When the second person was insulted, the second person contributed his share, and when the third fellow was insulted, he gave his share. So the fourth, fifth or sixth, and so on, until there came a time when all that was necessary to start business, you know business cannot be started unless you get some shares paid up, when a sufficient number of shares were paid up, there appeared the boss, the strong man, and when this strong man was insulted, by a law of spiritual affinity, the wrath sent forth by the first, second, third, fourth, and twenty and hundred persons, all these wraths were at once drawn to this boss, attracted, called forth, and collected in the person of the man

who dealt out the final death blow, who shot the original culprit and himself became a State criminal. The Government or State will punish this boss only, but in the eyes of God or in the sight of Divinity or Truth all of you are shareholders, all of you are murderers. You are also murderers. You who sent forth thoughts of animosity or hatred are to be blamed just as much as the man who committed the murder is to be blamed. Thus says Christ that it won't do simply to abstain from murder but you will have to abstain from sending forth any thoughts of hatred. He who hates his fellow is just as much a murderer as the man who commits actual murder. Why? While this explains why people who commit murders are often times exasperated quite out of proportion to the insult, the insult was very slight, but the exasperation and wrath are tremendous, there you see that it is not the personal wrath only that is provoked, it is the wrath of your brothers also that comes up to you and takes hold of you, and you become mad, you become possessed by the wrath of your fellows who have been slightly insulted

by the culprit. Just as a man is possessed by a demon, they say, as a man is possessed by a ghost, so you become possessed by anger towards your fellow man, and being under that possession you are exasperated, intoxicated, and in that state you deal out the death blow, and people begin to wonder why this wrath provoked was quite out of proportion to the insult. This is the way your murderers are produced. Read the history of the world and you will find that after a reign of terror all the people wanted a man who might carry matters with an iron hand, who might keep the mob under control. Each wanted to control the mob, but none of them had the power to do it. Now the desire on the part of each and all was to get somebody who would control the revolting people and it took shape in the body of Napoleon. Napoleon comes up just when the times need him and he has the power of thousands, nay millions. Why do heroes possess the power of millions? An army came to capture Napoleon and he, single-handed, went straight up to them and said "*avaunt*" and they stopped. Here

is one man hushing into silence thousands who came to capture him. The people are astonished to hear such facts. Vedanta explains it. Vedanta says that in reality, the power, the thoughts of thousands are accumulated in that one man, as a matter of fact the thoughts of thousands are in that man. Thus Napoleon has no right, no hero has any right to entertain any thoughts of self-aggrandisement. Hero ! If you possess the power of millions you are millions. It is the millions whose thoughts are working in your body. Where is your specially bred Divine person ? It is the millions that are working in yourselves. Then you see again Shakespeare, a great dramatist. No Shakespeare is needed in these days. It was in those times that they wanted a Shakespeare and Shakespeare came. Those were the stage-going days, those were the days when all the people had a mania for the stage. Those were the days which wanted dramatists, which wanted plays. The people wanted them and it was the people's minds and thoughts that appeared as Shakespeare. You or Shakespeare or any other

great man does not appear alone. Along with Shakespeare we have a whole galaxy of bright persons, geniuses, philosophers,—Marlow, Beaumont, and Fletcher and what not,—and we have before us a whole reign of literature of the same sort. Here the circumstances, the times of the people send forth thoughts, thoughts in that direction, and all these thoughts by a law of chemical affinity assemble in one body and there you have your Shakespeare. Thus you see that your silver-tongued Shakespeare and your speakers who can keep in awe big audiences, one man who can control thousands, one general whose word becomes law unto thousands, millions, one man who can bring energy and action into millions and millions; how could this be produced if the thoughts of millions could not collect or accumulate into different bodies? There you see that Shakespeare and Napoleon are your own creation. Your emotions and your thoughts become their emotions and their thoughts. These are historical facts, and we also observe them every day all around us.

Thus upon the psychological plane you are all one.

How were the Crusades caused? One man felt deeply about the state of Jerusalem. He came back to Europe and preached to the Europeans about the condition of Jerusalem. He preached, wept and cried. One man felt all this, and the people got the same feelings, the feelings of one became the feelings of others. All of them set up in arms against the Turks, the Mahommedans. Thus were the Crusades caused. How was your War of Independence caused? The same way. One man, the President of the first Congress in America, drew out his sword when the people did not agree with him. He drew out his sword from the scabbard and said, "I for one am for war, war, war." And all the people had to catch that word. The same Congress fellows who were against war and against him, had to follow him. There you see that if your hearts and minds be not one, how could such marvellous actions be performed? One we are. Feel this oneness.

We come now to another plane. You

see that in your deep sleep state, all of you are one. Sleep is a great leveller. No difference is left in the deep sleep state, the king and the poor fellow, one sleeping on those velvet cushions, covered by those magnificent sheets, the king and the poor beggar lying down in the streets are in the same state. Consider both of them in the deep sleep state. Where is the difference? Both are one and the same. In your deep sleep state you are one, in your wakeful state your bodies are all one ; and your minds and feelings which live in this dreamland, are all one. Now we come to consider the real Atman, the true reality. Oh, the one Atman, the true reality, the real Self. There is no room for language or any expression of difference. There even the word 'wave' or 'ripple' cannot apply, there you are all one. You will say, no, my son is mine, but this fellow is not mine. You are mistaken if you think that. It is not. Those whom you call as different from you are just as much yours as your son is. How many times were you connected with them in your past births as brothers, sons or

daughters, or fathers? Do you know that? The same person who is now your enemy may have been your father or your son in the past birth. That man who is your father in this birth may not be your father in your next birth. In your next birth you will be born of some different parents. Your feelings and sympathies are continually changing and so your relatives and friends, sisters and brothers are also continually changing. Does it not happen that a man who is born under the same roof with certain girls and boys, passes all his life apart from them, never sees them again in his life, and does it not happen that a man born in this country passes all his life in other countries? The reason is that the people who were born in other countries, happen to be his spiritual relatives. There you see that you ought not to confine your brotherhood only to those whom you call your sisters and brothers, wives or husbands. All, all, each and all are your own Self. Realize that. Science proves it.

Now Rama is going to sum up. Science shows that just as this particular body which



you call yourself is one; the toes of the feet are connected with the heel, and that is connected with other parts of the body, and there is the law of continuity running through all the particles of your body, and your body is one, indivisible whole and on that ground you see that it is only one power, the Atman, which fills the head as well as the feet. The same Self pervades the feet and the hands. You see that. Now Science proves that different objects in this universe are so related to each other that if by the side of the most undeveloped protoplasm, we place a higher form of protoplasm and next to that we place the next higher form, and so on, and if we could arrange everything in this universe in the right order, we would find a continuity running through every object in this universe. We find the whole world held up by this most inviolable continuity. That being the case, the whole universe is a single, indivisible body. Now, as in the case of one whole body you are forced to believe one Self pervading the ears as well as the feet, so in this whole universe, which is a single conti-

nuous body, you will have to believe one Self or Atman filling or pervading the minutest microbe as well as the highest angel. Thus the Self or Atman of the highest angel is the same as the Self or Atman of the most insignificant worm. There from the stand-point of the Atman you are all one.

Now, reasons or arguments to establish the brotherhood of man have been laid before you to some extent. Now will Rama lay stress upon the practical application of this truth. You may not accept it intellectually, but moral laws will force this truth upon you. You will have to live this truth in practice or die. There is no other way. Here is the hand. Once it became selfish and wanted to violate the law of brotherhood or unity and began to reason this way.—“Here am I, I work all day, but all the benefit of my work is reaped by the stomach, or other parts of the body, I do not eat anything. I should not allow the teeth or mouth to reap all the advantage, I will have every thing myself.” The hand, after advancing this argument, became willing to

carry it into effect. The food that was served on the table—milk, meat, all sorts of things, fruit, vegetables,—all those things, the hand must now himself eat; the hand must get the benefit of it himself. The hand took a pin, made a hole and poured that milk into it, injected that milk; so that the mouth would not get the benefit. The hand made itself sick, it could not be benefited by it. There was one other way. In order to make itself fat the hand wanted to take honey, and wherefrom does it come? From the bee. So the hand took the bee and made it sting it. The hand got so much honey; it got the life of the bee into it, you know the bee dies after it stings. The hand became very fat, all the honey was in the hand. Oh, but this made the hand bitter and painful, it tortured the hand. When the hand had suffered, and suffered, after a while it came to its senses. The hand said "All that I earn must not go to myself alone. All that I earn must go into the stomach and there it must be used by the blood, by the hands and feet, by every organ of the body, and then and then alone can I, the hand, be

profited ; there is no other way. Then and then alone can the hand be profited. Now the hand was forced to believe that the self of the hand was not confined within this small area. The self of the hand will be profited when the self of the whole body is profited ; the self of the hand will be profited when the self of the eyes is profited. The self of the hand is the same as the self of the eyes, and the self of the ears and the self of the whole body. So try to be selfish in the same way as the hand did, and you will suffer the consequences, you will suffer the same way as the poor hand did by trying to execute his selfishness. The Divine law cannot allow you to separate yourself from your own kind. The most sacred truth is violated when you consider yourself not one with your fellow-men. The merchants who do not look upon the interests of their customers as their own, or the shopkeepers, who do not regard the interests of their customers as identical with their own, are shunned and avoided by the people and ruin themselves. In your life you will have to realize this, then and then

alone will you prosper. O hand, your Self is the Self of the whole universe, your Self is the Self of the eyes and the feet and the teeth and every other part of the body. Feel that, realize that. If you want to keep yourself above misery and make yourself happy, realize and feel this oneness with each and all. Your practice will show, your own experience will prove that when you feel and realize this unity, when you concentrate your mind upon this truth, every body around you is bound to come up to your help the same way as the hand comes up to help this part, when this part is itching or suffering. Here you feel an itching sensation, the hand immediately comes up there. Similarly if you realize that the Self, the Atman, or the true nature of yourself is the same as the Self or Atman of your fellow who is related to you as your true Self when you are in need, your fellows will immediately come to you and aid you. This is a matter of experience, practice and is an experimental fact.

OM! OM!! OM!!!

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# **NOTE-BOOKS**

OF

**SWAMI RAMA.**

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Race—degeneration:—As the *destruction* of the *unadapted* is the chief element of race-progress, so is their survival the chief element in race-decay. Degeneration occurs when weakness mates with weakness ; when incentives to individual action are taken away, without reduction in security of life, and when the unfit are sheltered from the consequences of their folly, weakness or perversity.

Such degeneration is encouraged by capitalism.

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“*Survival of the fit*” and “*Revival of the unfit*.”

Out of the students some pass this year, the rest will pass next year. They will be fit to-morrow.

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“Charity,” says a French writer, “causes half the suffering she relieves ; but she cannot relieve half the suffering she has caused.”

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In luxury are found conditions of degeneration. When one has all he wants, there is little incentive to strive for anything



more. The sheltered life does not favour progress.

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Mental dyspepsia or mental constipation:—Where thought does not go over into action, a sort of mental dyspepsia is produced under the abnormal condition.

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The *sane man* is like a *well-made watch*—trained to keep correct time under all conditions of temptation, (temperature) pressure, or environment.

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The “*mattoid*” is full of “*vibrancy*”; he is affected by all sorts of conditions, external and internal. He is like the watch that will run off the whole twenty-four hours in a minute and then will not move at all for a day to come.

*Ego-mania* increases with self-admiration just as drunkenness is the cause of more drunkenness.

---

Much of the “*decadent literature*” of the day is the work of men of mediocre abilities who throw themselves into grotesque postures in the hope that they may thereby arrest the fickle attention of the public. It is

the effort of mountebanks to catch the people's eyes. ———

Strength begets strength and wisdom leads to wisdom. "There is always room for the man of force and he makes room for many."

#### LULL IN THE TRUTH.

"As a snow bank grows where there is a lull in the wind, so *where there is a lull in the truth*, institutions spring up; by and by the truth blows over them and takes them away." (Thoreau)

All forms of tyranny have their beginning in *kindness*. ———

There are schools which tend to make "*Intellectual paupers*" instead of training men to think for themselves.

"*Moral Pauperism*" is produced by the giving of precepts.

"*Spiritual Pauperism*" is produced by religious instructions.

"Each man must make his own religion. He must form his own ideals."

In the degree that he is religious he must in time become his own high priest, as in the

degree that he is effective he must be his own king. —————

“Pauperism” and “habitual criminality” are respectively passive and active states of the same disease. —————

#### DIFFERENCE BETWEEN PAUPERISM AND POVERTY.

Poverty=absence of stored up economic force. It may arise from sickness, accident, or from various temporary conditions. The person now subject to poverty may have within himself the cure for it. The *pauper* cannot cure himself, and all help given him but intensifies his pauperism. —————

Why all this misery in this world? Through indiscriminate charity. Charity is to be judged not by its motives but by its results. —————

Dr. Amos G. Warner has well said that the “true function of *Charity* is ( *i* ) to restore to usefulness those who are temporarily unfit, and ( *ii* ) to allow those unfit from heredity to become extinct with as little pain as possible.” —————

To know the evil is to go half-way towards its cure. Let us see our enemy face to face and we can strike him.

---

Take away the *freedom which is thralldom to sin*.

---

The primary function of sex is the production of variation.

---

Woman is not undeveloped man but diverse, differentiated.

---

The more noble and perfect an animal, the later is his maturity. The development of woman's reason ceases at 18, while that of man is imperfect before the age of 28.

Women are kind to unfortunate because they have no sense of justice.

Most misfortune is criminal negligence. Schopenhaur argues and excludes *pity*, which *would be treachery to justice*.

---

Women exist in the main solely for the propagation of the species, and in their heart take the affairs of the species more seriously

than those of the individuals, because the general bent of their character is in a direction fundamentally different from that of the man; and it is this which produces that discord in married life which is so frequent and almost the normal state. —————

The natural feeling between men is mere indifference, but between women it is actual enmity. The reason for this is *trade-jealousy*, which in the case of man does not go beyond the confines of their own particular pursuits, but with women embraces the whole sex, since they have only one kind of business.

—————

While a hundred considerations carry weight in the case of men, in the case of women there is only one—namely, with which man may have found favour.

—————

“I have seen,” says Dr. Starr Jordon in his foot-notes to *Evolution*, “I have seen women harnessed with dogs in Holland, drawing through the canals a vessel on which a man sits to steer.” It is said in Italy that “women are better than dogs for carrying

burdens but not so good as mules."

India is not so bad as that.

---

#### THE CHILD OF ALTRUISM ALONE SURVIVES.

When the drone-bee—the male—has accomplished his purpose, he is ruthlessly stung to death by the workers. He is no longer needed in the community. That he would live for life's sake, that he would buzz for buzz's sake, does not concern the workers. He is of no use to the future—therefore away with him?

---

Fads in Society both encumber and disguise real progress.

---

#### NO WASTE OF FEELING.

It is a sin (and the mother of all sins) to expend the force of feeling, imagination and thought (revery) on a subject which you are not to put into practice. This enervates the motor muscles and causes mental dyspepsia.

---

#### ART OF LIVING.

Exercise your imagination when you want rest on your Godhead and universal

Self-hood and nowhere else.

As your ambition is to be always working, you require no other selfish incentive to action.

Adjust your working energy to the demands of environments, undertaking nothing from any selfish motive.

*This adaptive altruism* is the salvation of each and all.

---

#### BEFORE COMPETITION IS COMBINATION.

The world is not, on the whole, a hard world to live in if one have the knack of making the proper concessions. Hosts of animals, plants and men have acquired this knack, and they and their descendants are able to hold their own in the pressure of what is called the Struggle for Existence. One who possesses this *Art of Living* is a *Rishi*, all the world harmonizes with him, he meets with no obstacles, because he keeps himself in accord with the All.

This is the significance of *giving up desires* in Vedanta.

---

As food must be formed into tissues, so

must (sensory) perception (knowledge) pass over into motor action.

---

*Co-ordination of function* is the higher unity aimed at by Nature and not Uniformity.

---

Now, Is "to believe" more than "to know"? Shall a sane man extend belief in directions where he has no knowledge and in lines outside the bounds of his power to act?

Is Science useful only where belief is indifferent to the subject-matter?

Belief=Pretence of knowledge as compared with knowledge itself.

Science="Organized commonsense."

---

Science is no longer individual. It is the gathered wisdom of the race. Science is the flower of the altruism of the ages, by which nothing that liveth, lives for itself alone.

---

The Theologians of the Christian world look upon the Divine Being as personal and practically as a *Gaseous Vertebrate*.

---



To look at the universe in some degree through the eyes of God is the aim of Philosophy.

The final test of truth is this: Can we make it work; Can we trust our lives to it?

---

Protyle is the name given to the hypothetical basis of all ponderable matter that is supposed to be the primitive stuff from which all the chemical elements etc., are derived (which are taken to be one in essence).

---

Avoid all discussions "foreign to your purpose."

---

The essence of "belief" or "Creed" is the categorical (dogmatic) statement of propositions.

"Religion" implies rather a condition of the mind and heart, an attitude, not a formula.

"Pure religion and undefiled" has never formulated a creed, has never claimed for itself orthodoxy.

Much that passes conventionally as religious belief among men is simply the *debris* of our *grandfather's Science*.

Much that passes conventionally as religious belief among men has no such quality or value.

Most that is vital in religious belief does not involve objective propositions.

---

A "Logical Necessity" exists in our minds, not in Nature.

Science knows no "logical necessity," for the simple reason that we are never able to compass all the possibilities in any given case.

---

Most of the doctrines preached by the hysteric preachers of to-day can be proved to be (1) plausible, (2) to have logical continuity and (3) satisfying to the human heart; the gap being filled up by (4) the vehement suggestions of the hypnotic teachers.

---

But if plausibility and acceptability serve as sufficient foundations for belief, then belief itself is a frail and transient thing no more worthy of respect than prejudice, from which, indeed, it cannot be distinguished.

---

"There can be no alleviation of the sufferings of mankind except in the absolute veracity of thought and action and a resolute facing of the world as it is." *Huxley*.

---

Be an architect of your own religion and I'll help you in that.

---

#### WHAT IS THE TEST OF TRUTH?

We can trust our life to it; belief in it adds to the safety of life.

Action based on illusions leads to death (mirage).

Truth makes you free and gives you life.

---

What we know as pain is the necessary danger signal. Organic beings need such stimulus to veracity.

A man in a light skiff in a tortuous channel beset with rocks borne by a falling current to an unknown sea, is kept alert by the *dangers of his situation*. As his boat bumps against the rocks he must bestir himself. If this contact were not painful he would not heed it.

---

An *ideal* is not a dream. A dream is *fleeting*. An ideal has the Will behind it. The persistence of a lofty ideal is the central axis of the life worth living.

---

If the strong man is to cast off conventionality and suggestion and authority as guides to conduct, *so must he guard himself against hereditary impulses*. To escape from human control only to be ruled by the animal passions is not liberty. That freedom which is thralldom to sin brings destruction.

To be free from the control of others one should be wise enough to control himself.

---

#### THE FAMOUS WORDS OF LESSING.

It is not the truth in man's possession that makes the worth of man. Possession makes him selfish, lazy, proud. Not through possession, but through long striving, comes the ever-growing strength. If God should hold in His right hand all truth, and in His left hand only the ceaseless struggle to reach after truth, and He should say to me, choose, I would fall in humbleness before His left.

hand and say—"Father, give ; the perfect truth is but for Thee alone."

---

They say, "Every tie in the Panama Railway cost a man his life." Whether this be true or not, it may serve as an illustration of the progress of human knowledge. Every step in the advance of Science has cost the life of a man.

---

Each individual in his own secret heart believes himself in some degree the subject of the favour of the mysterious unseen powers.

---

"Extinguished theologians," says Huxley "lie about the cradle of every science, as the strangled snakes beside that of the infant hercules."

Not only theologians but all learned men.

---

*Learning* and *wisdom* are not identical. They are not always on speaking terms. Learning looks backward to the past. Wisdom looks forward to the future.

---

As the human Will seems capricious because the springs of volition are hidden

from our observation, so to the unknown Will that limits our own has been practically ascribed an infinite caprice.

---

Anthropomorphism has been to some degree universal because each man must think in terms of his own experience. Into his own universe all that he knows must come.

---

Eliminate the "*human equation*" in every statement you hear. (Correction for the barometer.)

---

The ultimate end of Science or true Religion is "*The Regulation of Human Conduct.*"

---

The so-called conflict between Religion and Science was in reality a conflict between organized Religious Institution and Inorganized Scientific Truth; but the real essence of stubborn Conservatism lies not in Religious Institutes or Theologies. The whole conflict is a struggle in the mind of man. It exists in human psychology before it is wrought out in human history. It is the struggle of realities against *tradition* and *suggestion* (hypnotism). The progress of civilization

would still have been just such a struggle had religions or theology or Churches or worship never existed. But the need for all these is part of the actual development of man.

---

Intolerance and prejudice are not confined to religious organizations. The same spirit that burned Michael Servitus and Giardano Bruno in the name of religion for the heresies of Science, led the *atheist liberal* mob of Paris to send to the scaffold the great chemist Lavoisier, "with the sneer that the republic has no need of *savants*."

---

There is no better antidote to bigotry than the study of the growth of knowledge.

---

The control of action by an Institution is irksome to the man who thinks for himself, whoever thinks for himself must act for himself.

---

Most misery is caused by not being *exact* in your talk, food or conduct. A mathematician should be exact. Science demands exactness.  $H_2O$  exact ratio.

## DYNAMICS OF MIND.

What is worry?

It is the *wear and tear* of the machine, energy *dissipated* or lost uselessly before actual motion takes place. In the case of highly advanced organisms the parts are, as it were, well lubricated and no blue mould causing unnecessary friction interferes between the stimulus and the consequent motion.

---

The advice of Krishna to Arjuna and Manu's order to all Kshatriyas "Be in the struggle, be in the struggle. That is your duty. In case of defeat you bring honour to the gods (advance the cause of Truth), and in case of victory also bring glory to Righteousness." What a "fool-killing" principle? This advice is the very essence of Evolution and Vedanta.

Don't you soar so high, stoop down and see what is before you.

---

Big talk, plausible and attractive advice but disintegrating into absurd nonsense when put into the crucible of experience.



The causes of jealousy; hatred, heartaches can all be summed up in the single word "Gossip."

---

Thou shalt live by the sweat of thy brow.

---

Who is with you (companion in conduct)?  
The whole world that survives.

---

It is the broken *idlers* and drones that require constant exhortations; the real whole workers are above temptations; they need no antidote against jealousy etc.

A powerful oration—one where all the arguments and illustration point directly to the one aim. A whole army of suggestions bearing one way. No parenthesis, no indirect roundabout or even long dissertations to counteract the general effect.

---

A man may look at the objects in the streets through the high back windows of his house; but he should approach them only by the big door on the first floor; else, in trying to catch the street-objects by jumping down his windows he will break his neck. Just so;

you may observe the things of the earth through the senses, but to enjoy them you must pass through the gate of Heaven ( Self Supreme ).

---

“ Man’s unhappiness comes off his greatness ; it is because there is an Infinite in him which with all his cunningness he cannot quite bury under the finite ” ( Carlyle ).

---

#### CROWDS.

The *objective* mind lulled down to sink into the *subjective* and hence the suggestibility of multitudes and mobs.

Nowhere else, except perhaps in solitary confinement are the voluntary movements of man so limited as they are in the crowd ; and the larger the crowd, the greater the limitation, the lower sinks the individual self.

*Intensity of personality is in inverse proportion to the number of aggregated men.*

---

Be trying to do “ *your best*,” what is that to you if it does not prove to be other people’s “ best.”

---

“ Spilling of blood ” when prohibited does

not mean only the spilling of red blood, it means the spilling of the "*white blood*" ( semen ), when it is not shed as a sacrifice to glorify the supreme spirit.

---

Raphael answers the Pope :—

" Your Holiness, I love *all* women too well to prefer one to another and marry."

---

*Universe*=Unity + Variety.

---

Our lives should not be governed by the opinions of others.

The only matter of importance is that we should deserve to think well of ourselves.

---

Experience deals us just the blows we need to teach us. ———

The force we waste upon our fears is all that would be necessary for the achievement of our purpose. ———

Let us brew a wine to drown both death and life in it, so that the *so-called miseries of life may fain dance before you like heavenly nymphs intoxicated with happiness.*

Your senses work by fits and starts,  
hence you see diversity.

---

Poverty is blessed. It constructs *the ladder of tear-drops to the throne of God*. Blessed are the *poor* in spirit, for theirs is *the Kingdom of Heaven*.

---

Our most precious opportunities are often those disguised in tatters. They pass us by unrecognized, because we judge life by appearances instead of principles.

---

A gentleman admiring the light in his room wanted to monopolize and copyright it. So in order to enjoy it all by himself (and cut it off from others) he pulled down the curtains and shut the doors, and lo ! the very effort to possess it turned the light into darkness.

---

"Let go the credit, have you the cash."  
All credit hunting deprives you of cash. Make not yourself poor by thinking any thing of your riches.

---

When the ambassador from the French

Court presented to the Buddhist King of Siam the request of Louis XIV that he would embrace Christianity, he replied: "It is strange that the King of France should interest himself so much in a matter which concerns only God, whilst He Whom it does concern seems to have left it wholly to our discretion."

Suleman Khan, one of the Babi martyrs of 1852, as pierced with deep wounds, in each of which burned a lighted wick, he hastened, as a bridegroom to his bride, to the place of execution, singing with exultation,

یک دست جام باده و یک دست زلف یار و قص چنین پیمافته  
میدانم آرزوست

The Australian blacks believe that they themselves can produce rain with the help of *wizards* . . . .

To produce rain they call *Milka*.

"When on our expedition we were overtaken by violent tropical storms, my blacks always became enraged at the *strangers* (other blacks) who had caused the rain."

And always of that nature is our fretting and worrying in every case.

Bachelor Men of Genius:—Kant, Newton, Galileo, Locke, Spinoza, Leibnitz, Gray, Dalton, Hume, Gibbon, Pitt, Fox, Beethoven, Des Cartes, Macaulay, Lamb, Copernicus, Schopenhauer, H. Spencer, Voltaire, Johnson, Jonalhan, Swift, Cowper etc.

“These men have neither ancestors nor descendants; they themselves form their entire posterity.”

---

Huxley :

“I have never gone out of my way to attack the Bible or anything else—but whatever road I took to explore a certain province of natural knowledge, I found before me the thorny barrier (formidable fence) with its comminatory notice—“No Thoroughfare.”

By Order. Moses.”

I had no other alternative but to break the fence down and go through it.

---

To take away God from history is to take away the Sun from Heaven.

People, who, like Goethe, *never rest and never haste*, complete their work and escape the friction of it.

---

At the bottom of all 'fear' lies selfishness.

To fill the Now and leave no crevice, for approval and repentance—this is Happiness.

Truth needs no defence or defenders.

روشنی را قاصدے درکار نیست

What bends the back, aches the head, or bows the chest? Adding to the burden of today tomorrow's load.

Whenever Shams was worn out by divine manifestations and ecstasies, he used to break away, hide himself and work as a day labourer at the water-wheels of the Damascus-gardens.

Shams remarked about a passer-by (executioner).—"There goes a saint of God."

"Because he put to death a man of God whose soul being released from the bondage of body as a recompense the saint bequeathed his own saintship to him."

The executioner became Shams's disciple the next day.

Jalal's friend seeing Shams shouted in the streets—لا الاله شمس ادین رسول اله

The people arrested,  
Shams says, "My name is Mohammad,  
Th. rabble will not take gold  
That is not coined."

---

The *Rod of Moses* swallows up the rods and  
other engines of Pharoah's magicians ( 70  
camel loads ) and yet became no thicker or  
longer. Lighted taper devours darkness  
without suffering any addition or loss in it.

---

Men read into Nature what they find in  
themselves.

---

Love may be found in the heart of an  
anchorite, never in the heart of a libertine.

---

The parrot released on the condition of  
giving three pieces of wise advice ;

1. On the hand : " Believe not  
unreasonable."
  2. On the roof : " Repent not the past,  
I contained 8 lbs. diamond stone."
  3. On the wings : " You don't deserve  
the third advice."
- 

" Unless you feel all, you know not all."



Certain it is that the natural and primitive relationship of soul to soul is a relationship of beauty. Beauty is the only language of our soul. Beauty is the only food of our soul. In nothing else can it take interest.

---

The Bible and other religions are worn merely like *amulets about the necks* (full of virtue and efficacy of all kinds) entering in no way into the practical life. Let not America and India attribute their rise and fall to the amulets they wear but to the life they live.

---

A man sent a broken dish to a Chinaman as a sample, ordering a new one to be made. The Chinaman makes a new dish and then breaks it just to the same extent as the sample dish was broken.

---

The restless *hands of a clock* no longer rule me with *an iron hand*.

The hands moving *within so small a circle* do no longer drag me into their little circle ; it no longer divides Eternity into fragments.

---

"Do I contradict myself ?

Very well; then, I contradict myself,"

————— (W. Whitman.)

Better than any theology is man.

Better than any metaphysical idea of  
God is woman. —————

"Our hymn-books resound with a  
*melodious cursing* of God and enduring him  
for ever." (Thoreau.) —————

Every moment should be *the end* and the  
*beginning* of all your undertakings and life.  
Let coherence and consistency take care  
of itself. —————

Of course arguments never convince.  
They usually are excuses the soul furnishes to  
the mechanical side of itself for entertaining  
certain convictions. —————

Who that has been with his fellowmen  
in their sorest need has not found that all one  
man can do for another is *to be himself strong,*  
*convinced, patient* and to press the sick or  
dying doubter's hand tenderly ? —————

Have you rid yourself of "idols made with  
hands" ? Well, so far, so good.

Have you rid yourself of idols made by the imagination? If not, then you are worshipping disembodied idols, *ghosts of idols*.

---

Obedience to the maker is being yourself. To be real is the best homage to Reality.

---

"If I worship one thing more than another, it shall be the spread of my own body."

"I dote on myself, there is that lot of me and all so luscious.

Each moment and whatever happens thrills me with joy."

Why! "Is there no greater body than your body? Why not prefer to worship an Apollo Belvedere? Surely there are more adequate symbols—better idols!"

*Answer.* The seed perfection nestles safely inclosed in every being and after all size is only development. Anything is but a part. Only the whole is really Divine, therefore each thing in its place is equally fit as symbol of that perfect Idea.

---

I do not call the tortoise unworthy because she is not something else.

Do you suppose there can be but a single Supreme? There can be any number of Supremes—one does not countervail another any more than one eyesight countervails another, or one life countervails another.

All history tastes good, and becomes mine.

Do not all lines converge to my eyes?

I deal in no cast-iron theories of creation.

The soul has that measureless pride which revolts from every lesson but its own. Abhis fell from Heaven by not recognizing God in man.

You can rise to Heaven only by seeing the Son as Father.

Adam and Ahmad or Isah stand for yourself, O man.

Also, seeing God in place of man means ignoring "personalities" altogether.

Be true to yourself and the world is true to you. (Wisdom)

Defeat is as glorious as Victory.

The true *gauge of Success* is Soul-growth.

Is there any such evil as *sloth* (idleness) ?

No. *Rest* is ever welcome.

But the real evil is "the frittering away of energy on trifles (*i. e.* on vanities, on personalities and other offshoots of dualism ." For want of proper observation and lack of accurate naming it is called "sloth."

---

Out of true Rest is born successful Activity, just as from a spring bubbles forth water.

---

#### SPIRITUAL EVOLUTION.

Not by the elimination of the spiritually weak (as unfit to survive), but rather by the *elimination* of the *spiritually* strong (*as needing no longer to survive*) is virtue in this world increased.

---

Q. Do you try patent medicines ?

Ans. Yes, I try them first on my wife.

And if they *suit her*, I know they will suit me. "Experience to the barber, and the cut to the merchant."

---

Warm your body by healthful exercise, not by cowering over a stove.

Warm your spirit by performing independently noble deeds, not by ignobly seeking the sympathy of fellows who are no better than yourself.

---

You must daily bathe in truth, cold as spring water, not warmed by the sympathy of friends.

---

Shall we work only for the *bribe of Success* ?

---

Good.—Whatever is and is not ashamed to be is good.

---

Blessed are they who never read a newspaper, for they shall see Nature, and through her, God.

---

Keep up the fires of thought and all will go well.

---

*In your mind must be a liquor which will dissolve the world whenever it is dropped in it.*

There is no universal solvent but this, and all things together cannot saturate it.

It will hold the universe in solution and yet be as translucent as ever.

---

Those acts only which are not done with

a sense of duty ( or under compulsion ) bring me joy.

---

If's, But's, & And's are always links in our thought-fetters.

---

Concentration ( समाधि ) is poise of mind rather than forced action.

---

Repose of spirit is absolutely essential to the highest expression of power.

---

We should neither dream through the day nor wake through the night. In both these ways we scatter force.

---

Christ is the realization of our Self as the Self of all ( ईश्वर ). It is after passing through that that we merge into the Absolute ( निर्गुण ब्रह्म ).

---

What is "life" ? A series of interruptions.

---

What is gained in dollars is lost in time, rich in money and poor in life.

---

If Truth were dependent upon mortal demonstration for its credit, it would long since have suffered bankruptcy.

---

Eagerness and indolence are both obstructive and result in suffering.

Nothing can come to us except we draw it.

Nothing can stay when we let go.

Nothing can go till it has fulfilled its purpose.

---

All the doors of life are inscribed "*Pull.*" They open inward towards the individual himself; and yet we often read amiss and begin to "*Push.*"

---

The beautiful Joseph says to his apologising brothers; "You did not throw me into the well, the merciful God in order to exalt me in Egypt made instruments of my brothers."

Baron Rothschild in Paris, criticised by a friend about his dress being not nice:

No body knows me here, what does it matter?

Being criticised in London again:

What matters it: Every body knows me here.

---

From all life's grapes I press sweet wine.

---

A man is rich in proportion to the things he can afford to let alone.



The hero is not fed on sweets,  
Daily his own heart he eats. (Emerson.)

---

A rich man (like Mahmud of Ghazni)  
groans and cries at his deathbed: "Oh! all my  
gold is left behind."

A bystander answers: "Why bemoan the  
gold, even if you had taken it to the other  
world, it was simply to *melt* away in the  
*heat* of . . ."

---

"Nerve us with incessant affirmatives.  
Do not bark against the bad but chant  
the beauties of the good." (Emerson.)

---

Love might hope where reason would  
despair.

---

Jean Paul Friedrich Richter:—

"I love my family more than myself,  
country more than family and world more  
than country."

---

A fair maid often forgets that beauty  
unadorned is adored the most.

---

I cannot excite your interest unless I  
voice what is already in you. No new ideas  
can be imparted.

A little dynamite from within destroys the whole superstructure which held it.

---

Growing old is a *bad habit*.

Do they criticise me? No, only the things said or the clothes. Why should I identify myself more with the clothes than with the critics?

---

Man is a moral being and *cares for what people think of him*.

The desire to be well thought of by one's fellows ruins the *veracity* of character. This is the foundation for hypocritical society.

The additional pressure that is brought to bear upon him by his desiring to please others, who may have abnormal or perverted desires, leads him into many things he would otherwise desire not to do.

Drinking habits are always induced by misdirected *Sympathy*.

---

Desire for anything is increased by prohibition or condemnation.

---

Evil to him who evil thinks.

---

Give as much freedom to every one and everything as you do to the air or sunshine.

---

FOR LECTURE ON SIN.

Truth for authority and no authority for Truth. Children will naturally behave if the inevitable results of their doing are clearly shown to them. But when we force them to do or not to do certain things *on our authority*, we insult the higher nature of the rational animals and thereby create in them the spirit of rebellion. Nobody touches fire when he comes *to know* that it burns. Need we issue any edicts to save them from fire?

Knowledge! Knowledge! Knowledge alone can save. "Knowledge is virtue," said Socrates. "Thou shalt bow before no other authority but Truth (living Knowledge)" is the first commandment of our inner God.

You cannot coerce them to morality.

---

1 An आजाद (free man) receives a fortune from a prince. "What shall I do with it?" How to use it for the good of all? Proposals about (i) गिरजा, मसजिद व मन्दिर, مندر—کرجا etc.

"No, no," says the आज़ाद (free man) "it should be used in erecting the वैतुलखला (Privy).

Thus and thus alone can *all classes and creeds* profit from it."

2. At कोतारह Ludhina District, people fled from their village, scared by the ravages of Plague. The *Nodar* flees, in hot haste leaving his old aunt ( ताई ) behind.

Burglars, aware of the flight, break into the house at night.

ताई:—"बेटा, तुम आ गये ! मैं तो तुम्हारी राह तकती-तकती बौली हुई जाती थी ।"

Senseless with fear down fall the robbers flat on the floor, taking the voice to be the voice of Plague. —————

*Swimming* is impossible where there is no water. —————

"*Not having anything to do, to be doing something*" is Vedanta. —————

In England a man may have a free opinion if *he is rich enough to hold an opinion of his own*. —————

Byron had nothing to say, but said it magnificently.

And when you look with the eye of *trust*,  
you will conquer even the dust.

---

This is that mysterious religion which  
though it has nothing in it but that same  
life which always was and always must be the  
religion of all God's, holy angels and saints  
in heaven, is by the wisdom of this world  
accounted to be madness.

---

اگر تو عاشق عشقی و عشق را جويا  
بگیر خنجر قیّز و ببر گلوے حیا

(If thou art Love's lover and seekest Love,  
Take a keen poniard and cut the throat  
of bashfulness.)

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#### WORLD'S SPIRITUAL DEBT TO INDIA.

In Greenacre, Mr. Malloy, a great  
personal friend of Emerson, told Rama as to  
how Emerson had strongly recommended to  
him the study of Bhagvat Gita and lent him  
a copy for just three weeks, claiming that that  
was the first copy brought into America. It  
cost Emerson a full pound, \$ 5. It is trans-

lated by *Sir Charles Wilkins*, with an Introduction by Warren Hastings.

This copy is still in the Boston Public Library.

Special attention was drawn by Emerson to the translation of the verse मयि सर्वमिदं प्रोक्तं etc.

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The man who can kill most is King by Divine right.

The mighty hunter becomes Chief or the great warrior is King.

Those who dispute the title are apt to die suddenly.

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People always readily believe the thing that is *profitable to believe*.

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A Politician is a civilized Savage. A few years ago he would have swooped down and seized the thing. Now the opposition of Forces forbids and he has to do by legal means what the savage chief did by violence.

---

The civilized world is clutching for Respectability through strenuous, conspicuous waste of time and material. And that the

European and Yankee world is succeeding in its complete devotion to futility, none can deny.

*This soulless something we call Society*  
dictates to the so-called leader what he shall  
do and what not !

Rama's address to a respectable audience  
begins—*Brave Soldiers,*

not that ye kill men, but ye kill *Time*.

Respectability=*The desire not to be but  
to seem*; not to elevate our own self, but to  
make an impression on other people.

Vedanta=what others say of me, matters  
little. What I myself say and do, matters much.

Co-operation is better than competition.

*Gossip* is vice enjoyed vicariously=the  
subtle satisfaction without the risk.

Bring me cheerful messages or none !

بلبلا مژدہ بہار بیار

A man loves himself and marries his  
ideal, then blames his wife because she does  
not live up to all the virtues he can imagine.

Man is the noblest work of Art—but no body ever said so but man.

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Troubles are not really troubles unless you quit work and incubate them—otherwise they are incidental diversions.

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No man is to be pitied excepting the one whose Future lies behind and whose Past is constantly in front of him.

Says Robert Louis Stevenson.

“A man who has not had the courage to make a fool of himself has not lived.”

---

The strong man is one who busies himself with the useful tasks *that others cannot or will not do*, and allows the people to do easy things who can do nothing else.

Q. Are you *Dr. Rama*?

A. No, Sir, I do not require *Doctoring*.

I am all right, safe and sound.

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Muscular Christianity is more needed by India than Spiritual Christianity.

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We no longer require the luxury of *Intellectual dissipation* in Indian Universities.



Problems of life cannot remain unsolved  
because *life is only the solution of problems.*

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Imam Gazali when a student, after his usual excessively hard working till late hours falls asleep. In the vision Khwaja Khizar (Neptune) appears to him and offers to convey all the knowledge of the Universe to him by मुँह में थूकना (spitting in the mouth). Iman Gazali refuses and asks the boon of being provided with oil for his midnight studies.

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A young man refused enrolment in the army on the ground of his mother being dependent for her support on him.

The mother stabs herself and hands him the blood-soaked sword to take with him to the General and to wash in the enemy's blood.

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John Bull's policy.

Give me the Estate (this world).

I shall give you the Bible (next world).

Fair exchange and no robbery.

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In the Jewish literature man was seeking  
God,

In the Greek, God was seeking man.

The Kingdom of Art is within you.

Education is imparted to children or grown up people by the threefold process of (i) doing things, (ii) seeing things, (iii) hearing things.

Kant, walking in the street, happens to strike a passer-by with the stick that he was waving in his meditative carelessness.

The man: "Who are you?"

Kant: "If I owned the whole world, I would give you one-half if you could answer that question for me."

"History is a record of the decline of war." (Emerson.)

The Ocean is no longer a barrier but a bridge.

There be some who while told "how bright the day is" never fail to say "It broods storm."

Man at this day tends to fall into the stomach. Man must be replaced into the heart; man must be replaced in the brain.

Haven't you heard of three holes in the ground?—Well, well, well.

---

“A person walking in the street sees a man on the opposite side of the way.

This is *Perception*;

he recognizes him as a friend—*Intellect* ;

he feels joy at the encounter—*Emotion* ;

he determines to go across and speak to him—*Will*.”

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Says JESUS :

“He who that loveth father or mother more than me is not worthy of me.”

Again, “*Think not that I have come to send peace on earth but a sword.*”

“For I am come to set the son at variance against his father, and the daughter against her mother.”

“A man's foe shall be those of his own household.”

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Truth for authority and no authority for Truth.

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Verily a truth that does not stir up these conditions has not the brand of Jesus Christ upon it.

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## NOTE-BOOK No. 8.

### THE SOURCES OF INSPIRATION.

(Almost the whole of this Note-Book is full of Sanskrit quotations, only so much portion is written in English.)

#### 1. *Health.*

"Allah does not count from life the days spent in chase." (Arabs).

"Exercise would cure a guilty conscience." (Plato).

You will never break down in a speech on the day you have walked twelve miles."

(Sydney Smith).

"When the belly is full, it says to the head, sing, fellow!" (Arabian Proverb).

2. The experience of writing letters, is one of the keys to the modus of inspiration.

3. There is diurnal and secular rest. Rhythmic movement.

#### 4. *Will.*

Seneca on a fatal illness :—

"The thought of my father who could not have sustained such a blow as my death restrained me ; I commanded myself to live."

*Goethe to Eckermann:*

"I work more easily when the barometer is high than when it is low. Since I know this, I endeavour, when the barometer is low to counteract the injurious effect by great exertion, and my attempt is successful."

5. Time, Season, Morning.

6. Solitary converse with Nature.

7. Solitude of *habit*.

Transition. A ride near the sea, a sail near the shore.

We not only want time but *warm* time.

8. *Conversation when it is best*, is a series of intoxications, is the right metaphysical Professor.

Homer said, "When two come together, one apprehends before the other," but it is because one thought well that the other thinks better; and two men of good mind will excite each other's activity, each attempting still to cap the other's thought.

9. Men-making poetry. Only that is poetry which cleanses and mans me.

"You shall not read newspapers, nor politics, nor novels, nor Montaigne, nor the newest

French Book." You may read Plutarch, Plato, Plotinus, Hindu mythology, and ethics. You may read Chaucer, Shakespeare, Ben Jonson, Milton and Milton's prose as his verse; read Collins and Gray; read Hafiz and the Trouveurs.

10. Large estates, political relations, great hospitalities would have been impediments to them.

Itself is the dictator, the mind itself the awful oracle. All our power, all our happiness, consists in our reception of its hints, which ever become clearer and grander as they are obeyed.

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PURITY.

1. In Western countries *Cupidity* is known under the name of *Love*.

2. In India Cupidity ( मोह ) is always looked down upon and the word प्रेम or प्रीति is never misapplied. Love is always for God.

3. ( i ) Apagupta ; ( ii ) the Swami who ran away from the princess, ( iii ) Bhishma ; ( iv ) Arjuna ; ( v ) the *Kashi student* and Rani; each is great in his own place.

4. Never mix with all sorts of people.

5. The bulwark or rampart with which America (पाताल देश) is guarded is not the bulwark of cows as employed by Mohanmad Gori.

America is guarded by a bulwark of snakes नागिनी or serpents. He who wants to reach the hearts of the Americans must tread upon these venomous charming snakes.

6. The watch magnetized can work no longer.

7. Snakes come quietly at night and suck the milk of the cows, and retire into the corner to digest it. In day time the cowman finds a quartz milk is gone.

Just so women in America try to act as snakes. Beware!

8. There was a child that was charmed by a snake. The child used to share its milk with the snake, and they played together. One day the father discovered it, the father killed the snake. The child could not bear separation. The child pined away.

Just so ; if once you allow such serpents to charm you, work without them will become impossible.

9. Remember the story of the shah and the snake in butter milk.

How could Jesus pray for his persecutors when he was in agony on the Cross?

When the shell of an ordinary coconut is pierced through, the nail enters the kernel of the nut too. But in the case of the dry nut the kernel becomes separate from the shell and so when the shell is pierced, the kernel is not touched.

The new tune to which you have to set the old song of living. —————

Mother! Far away, one whom I love is very sad to-day. His heart calls to mine for help, but though I tell him how I love him I leave him still uncheered. How is it? I know he thinks towards me, I know I talk with him. Yet I long to see him, and hear him, and comfort him face to face!

Cease, my child, from inordinate affection. Give me your heart, and let me govern it alone. Be the witness of earth's joys and sorrows, sharing them not. Thus only can you keep yourself from entanglement, and attain to peace.



But peace for myself, dear Mother, why should I seek? How can I turn a deaf ear to his voice that calls me, adding another pang to the heartache of a life, and go away myself and be at peace? Give *him* that inner peace! Let me win it for him, if thou wilt be kind! But I cannot will to fail him in his need and loneliness, even to gain thy blessing!

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Ah! foolish one! Every thought of love that you send out to answer his, becomes a fetter of iron to hold him in life's anguish. Hide you yourself in my heart, my child, and he too will come home to *Me*. For your loves sake let your voice cease to be one with the voices of the world. Let it be one with transcendent love with Infinite freedom. Only thus can you satisfy him. Only by withdrawing yourself can you bring him peace.

When a friend dies, every tear of his relatives becomes a mighty river to cross for the departed.

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